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CATHOLIC LIFE IN HONG KONG'S COLLEGES

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POPE PIUS XII AND THE MISSIONS

OUR late Holy Father, Pope Pius XII will be long remembered for many wonderful accomplishments during His nineteen-year reign as supreme Pontiff of the Church. Not the least of these accomplishments was His energetic and forceful promotion of missionary work in all parts of the world.

On the Feast of Christ the King in 1939, at the very beginning of His pontificate and when the world was already being torn by the second world war, He bestowed episcopal consecration upon twelve missionary bishops who represented all the continents of the world. By that act, in the Basilica of St. Peter in Rome, He wished to unfold a spectacle of the essential unity within the catholicity of the Church. Among the new bishops that day in 1939 were two Africans, one a Malagasy and the other a Ugandan, the first African bishops of the Latin Rite in modern times.

A year later, in the Encyclical *Saeculo Exeunte* of June 13, 1940, Pope Pius XII addressed Himself to Portugal, which had remained outside the world conflict, exhorting her to intensify the work of the apostolate in her overseas possessions, to increase the number of priests and to work zealously for the establishment of the native clergy.

It was, above all, by two great encyclicals that His Holiness Pope Pius XII mobilized Catholics for the work of the Missions.

Exactly twenty-five years after the release of the celebrated Encyclical *Rerum Ecclesiae* of Pope Pius XI, on June 2, 1951, Pope Pius XII launched His urgent appeal for the Missions in the Encyclical *Evangelii Praecones*. After the second world war, with the emergence of independent nations throughout Asia, the Missions, were left with little or no human support, and in a position much akin to that of the Christians of the early centuries, they were lost, as it were, within a pagan mass. More than ever before, the world was divided into two hostile camps. The world would have to be saved by Christ or it would be plunged into materialism.

In the Far East, in fact, enemies of God were confiscating the property of the Church, casting missionaries into prison or driving them from the country. The response of the Church, said Pope Pius XII, must be a more intense recruitment of foreign and local missionary priests and also of lay assistants especially of doctors, sociologists and other experts. The encyclical also called attention to the importance of education, especially in colleges which were preparing the leaders of tomorrow.

On Easter Sunday, April 21, 1957 Pope Pius XII made a new appeal to the Catholic world. This appeal, the Encyclical *Fidei Donum*, was more dramatic than the former one and it called particular attention to Africa. That continent, which is

strongly influenced by Islamic activity and threatened by atheistic communism and technocracy, can yet be saved, earned Pius XII, but the effort must be made quickly, delay might indeed be fatal. More priests must be engaged in the effort and the number of militant laymen in the Missions must also be increased.

All over the world, Catholic youth responded to the Pope's challenge: "Will the sons of the Church understand their obligation to help, more effectively and in due time, the missionaries of the Gospel to announce the saving truth to about 85 millions of Africans of the black race who are still attached to pagan beliefs?"

One cannot think about Pope Pius XII and the Missions without recalling the oppressive weight placed upon his pontificate by the hypocritical and seditious acts of communism in its aim to separate the Church in China from the Holy See and to lead it into schism.

As soon as China had fallen into Communist hands, the Pope with prophetic vision advised Catholics in his Apostolic Letter *Cupimus imprimis* of January 18, 1952, that the new atheistic masters were bent upon dividing the Church in China in order to suffocate Her more easily. As early as October 7, 1954 the Encyclical *Ad Sinarum Gentes* condemned the famous three autonomies as preparations for schism and the Communists abandoned their awkward open efforts to bring about a schism, and instead tried to impose their Communist-controlled "Patriotic Association" upon Catholics.

Under the pretext of patriotism and collaboration with the Regime, the "Patriotic Church" was to obey

atheists rather than the Pope even in matters of ecclesiastical discipline. Henceforth Chinese bishops were to be elected by the Chinese people and in complete independence. A week after Easter, on April 13, 1958, the first two bishops were "elected" and "consecrated" in spite of admonitions from Rome.

The broken-hearted Pope had to speak. He called to mind how the nomination of bishops, in China and in all the world, is a prerogative of the Holy See and that only the Sovereign Pontiff has the right to grant bishops jurisdiction. The Encyclical *Ad Apostolorum Principis* of June 29, 1958 lays down principles and declares that illegitimate consecration brings on excommunication but in an effort to spare the persons concerned no names were cited.

This hateful and treacherous persecution cast a shadow of sadness upon the pontificate of Pope Pius XII. One can still find an expression of that sadness in the last Encyclical *Meminisse Juvat* of July 14, 1958, on the freedom of the Church. With deep sorrow the Pope recalls the illegitimate episcopal consecrations that took place in China, and expresses His heartleft grief over the Communist's treatment of missionaries, His own envoys, who, after having sacrificed all for Christ in order to preach Christ and justice and love, are thrown into prisons or expelled as common criminals.

Pope Pius XII has gone to his eternal reward, but he has left the missionary Church an abundant heritage of teachings, exhortations, and admonitions, that will continue to guide and inspire missionaries and laity alike for many generations to come.

A missionary proposes a nation-wide missionary plan of operation for the successful evangelization of Japan —

A Missionary Program for Japan

— By Rev. Jean Monsterleet —

THE average increase of Catholics per year in Japan is 12,000 out of a population of 91,000,000. The total non-Christian population is about 90,000,000. Will Catholicism, in the second half of the 20th century remain a small minority, or, will it become a considerable and active group of at least one million? Is it going to disappear again completely through a persecution...? This is the anxious problem faced by missionaries in Japan.

To answer successfully the challenge of this situation, it is necessary that missionary activity be concerted and planned. Under the direction of a Hierarchy of purely local origin, the elements of coordination are there, but are they always efficient? Do we not have to re-think our methods, as Msgr. Suenens, auxiliary Bishop of Malines claims when he writes:

"How could we not be surprised by the incessant methodical work and continual readjustment that goes into the good management of a factory; of coal-mining; of a ship-building yard? How much energy is expended for the success of a film, a TV program, or a theatrical production. What a contrast with the too common management of the apostolate on a purely empiric basis, in the dark, without a sequence and without a tomorrow. We should boldly re-think our methods at work for our aim, which is nothing less than the salvation of the world,

and reject the means which obviously have been a failure, or which are evidently inadequate. It remains for the priests and the faithful together to try this renewal of methods to meet the needs of the hour."

Practical minded, Father Spae, C.I.C.M., Director of the National Committee of the Catholic Action in Japan, wrote in *Missionary Bulletin* of December 1956:

A Mission Bureau

"We should familiarize ourselves with the idea that some chosen priests should be set apart to devote themselves to the study of current ideas; of the ways of conversion; of the national and international methods of apostolate, in a word, to the study of missionary sciences. Those priests should not be charged with other work."

In fact, leafing through *Missionary Bulletin*, the magazine of the missionaries in Japan, from 1947 to 1957, one is surprised to find the diversity of the scattered efforts, which are the results of creative initiative and imagination, but at the same time are too often ephemeral or confined to one parish or one region. Not only the historian, but also the missionary would like to know, ten years later, the results of so many efforts. If critically analyzed, they would serve as a

appraisal of missionary methods, and the best projects or methods could then be encouraged and developed on a larger scale. Would it be impossible to see a "five-year plan" of evangelizing, animated by the inspiration of the Holy Ghost?

Certainly, all planning is useless without the mobilization of the living forces of the Church, that is of all its members, who have received in baptism, the mission to preach the Gospel. In *L'Eglise en Etat de Mission*, Mgr. Suenens insists on the apostolic role of the laity:

"Let us consider the youths trained with an irresistible energy in Communism. These youths are convinced that they are personally engaged in a world-battle; these young people have been drawn into a cell, into a study-club, into a movement, to be active agents for the diffusion of communism. They know that to serve the cause, they must be willing to sacrifice their leisure, their tastes, even their lives, at all times and in all places. The overwhelming influence of such an education is in painful contrast to the timidity and the lack of preciseness, of our appeals to the Christian apostolate. . . The ideal of the "model" young girl leaving our institutions should be revised. . . Imagine the tremendous force the Church could dispose tomorrow, if the alumni associations of our institutions took part in the activity which we have the right to expect from the Christian elite!"

In one of his articles on the "new religions," which are springing up like weeds in Japan Father Spae comments on their reliance upon the apostolate of the laity, their applica-

tion of the technique of cell-formation their indoctrination through retreats," and the organization of their followers into small groups. On the other hand, in a rather optimistic review of the year 1956, Father Spae notes with pleasure that Catholics are tending more and more towards this planning of efforts and mobilization of our energy.

Direction of Efforts

Towards what shall we direct our efforts? It is useless to insist further on the necessity of infiltration into places where the spirit of the nation is formed. It is through the union of the university students with the workers that a revolution could be brought about in a country so strongly educated and industrialized as Japan. To take one's stand in this milieu is not only to have a certain chance of keeping the Communists from taking the leadership, but also to direct it more positively towards Christ. The authority of Mgr. Suenens may also be cited here:

"The founder of the J.O.C. has continually attracted the attention of the Catholic world to those millions of young workers, who at the age of fourteen bury themselves in our factories, and face life without help or support. We have centered our apostolic anxiety too exclusively on the children. . . This unavowed fear of the adult, of the male adult especially, paralyzes all conquering dynamism.

"Encircled by the faithful sheep, and cut off from the masses, the young priest does not know how to approach the latter, for lack of training in the proper missionary activity. . . There is an urgent need of priests

with a missionary soul, who reserve an important part of their ministry for that apostolate beyond the boundaries'."

These directive deal with missionary problems—planning, mobilization, infiltration—which are present in the whole "missionary Church." But there is one problem which particularly affects the immense countries of the Far East, that of prospecting. If at the time of Valignano, in 1580, some missionary had been sent to prospect the country north of Kyoto, who knows what conversions might have been made? Today it is the same. Is it not high time to go and prospect the country again to find out among those masses of 90 million inhabitants, the areas where the seed has the greatest chance to spring up?

In the 19th century there were a few itinerant missionaries, traveling on horseback. Recently I was told about the case of a Japanese Protestant missionary, who traveled from village to village, giving here and there a day of retreat according to the Spiritual Exercises of St. Ignatius. In 1947, speakers scoured the district of Hiroshima, creating interest among the non-Christian population. Ephemeral effort? In any case, the missionaries of Japan are conscious of this duty of prospecting, and have tried it more efficiently since the war, as shown in "Notes and reflections on the statistics of 1955" by Father P. Pfister, S.J.

"Up to the present the great majority of our Catholics, except in Kyushu, live in the big cities, and the principal missionary effort is concentrated in those centers. In order to penetrate deeper into the nation, the

Church should spread her apostolate outside those cities into the rural regions and establish a well-detailed plan of missionary activities.

"So many good people, *animae naturaliter Christianae*, who live in those districts and especially in the small towns, which are spread everywhere over the countryside, are ready to accept the Faith. The success obtained by the missionaries who came after the war and established their missionary quarters in those places, proves this very clearly. In Europe, especially since the end of the war, flying teams of missionaries move around to seek contact with Catholics and non-Catholics, who cannot be reached by ordinary parochial activity. Could not our religious and missionary congregations, who have made such such great and heroic effort since the end of the war, try also some work of this kind in order to reach more effectively the masses of the Japanese people?"

Problem of Adaptation

Once we have reached those masses, how can we make them accept the message of the Gospel, and the love of Christ? This is the problem of adaptation.

First of all there must be the adaptation of the messenger. In this respect, Bishop Fukahori of Fukuoka, remarked in an address to some Sisters:

"I do not think that this problem (of adaptation) should be considered first from the angle of application to details. It seems to me that our first consideration, as I have mentioned before, should be the spiritual and

Intellectual missionary training, which, besides being very strong, should also be broad, flexible and comprehensive. This supposes in particular, the necessity, of selecting subjects capable to receive such a training.

"If looked at in this way, the details relating to the adaptation of the religious to the countries where they are sent, will follow naturally, and the Sisters themselves, as if driven by a certain 'missionary reflex,' will make the necessary adjustments. They will study the mentality of the people in order to discover their qualities. They will guess at once which customs can be adopted, and I want to make clear that the people of a country do not ask a foreign missionary to follow its customs pertaining to the material order as much as those customs which pertain to the intellectual, the effective and the social orders."

Not only the foreign missionaries, but also the Japanese priests and Sisters must adapt themselves to various mentalities and milieux. All must make an effort to present the message in an assimilable and attractive form. However, it is impossible for Christianity to absorb the old Japanese religious background, as Buddhism once did and as the new religions are presently still doing successfully.

From the success of the new religions the missionaries can, however, take a lesson: religion should be presented more as a "road" than as a doctrine; as an attitude towards life, based on conviction and a faith. Christ should be presented as the Way, because of the Japanese cult of the person. The explanation should be made by induction, after the example of Newman, rather than by deduction according to the scholastic method.

Father Sauveur Candau, M.E.P., well known for his perfect adaptation to the Japanese mentality, has clearly shown the logic that is acceptable to them: a categorical thesis, illustrated by examples, than applications and a conclusion. A former Buddhist propagandist, recently converted, advised missionaries to speak about justice and charity, *giri-ninjo*, rather than about rights and duty. In such circumstances one can understand how a catechism copied from those of Europe or America is inadequately adapted, especially for our catechumens.

While several parishes vie for the lead in the liturgical movement more than one Catholic school seems to ignore the instructions of the Church in this matter. "How often," wrote Msgr. Fukahori in his letter mentioned above, "have I heard, in educational institutions directed by Sisters of different nationalities the children pray in a language other than their mother tongue." In a Church, which has been governed since 1940 by an entirely Japanese episcopate and where the Japanese Sisters are in the majority, these are strange anomalies, and show the need of prayers and songs in Japanese.

Herewith arises, also, the big problem of adaptation of Christian art to the culture of the country, a problem which is much more complex than certain missiologies supposed. It is a very delicate task at this time, when Japan is becoming more and more westernized; and the task is made even more difficult because of the aversion of a great number of neophytes for everything that reminds them of their old religion. Father. H. Noll, O.F.M., remarks:

"It would be a grave error to compose, as some missionaries have suggested, church songs adapted from Shintoist and Buddhist melodies. Those who would protest most against such a procedure and would find it unbearable, would be the Japanese Christians themselves. They do not like anything reminiscent of the pagan religions. This is also the reason why purely Japanese forms of art of Buddhist or Shintoist origin do not interest them. The only form of music that they would admit is the ordinary modern Japanese music insofar as it could be adapted for religious use, and for the expression of religious sentiments, on condition that it does not suggest Japanese religions."

Is it proper for a foreign missionary to show himself more Japanese than the Japanese? If as Pius XII asked he should "assimilate the riches of the native culture and use them in his work after having carefully considered them",—does he not overdo his task if he tries to impose upon the Christian community certain forms of "native art," which he thinks are beautiful? Would not this indiscreet zeal unconsciously indicate an old complex of Western superiority, badly disguised under the cover of adaptation? The following lines of an apostle of adaptation leave us with a kind of uneasiness, and the conduct proposed in these lines should in any event be accompanied with much tact:

"Just as we have the task to make Catholicism understood by the Japanese, we must also teach them that a Gothic church—even if they ask for one—will ways remain an anomaly in the East. Let us continue with patience and calm, even when the Japanese Christians show a kind of

reserve when we speak to them about oriental architectural forms, or about utilizing certain Japanese forms for the construction of their churches. . . We simply have to educate our Japanese Christians in these matters."

This disconcerting assurance of the foreign missionary, who claims to know better than his Japanese parishioners what suits them best in matters of art, of an art that must help them to pray, will no doubt seem to many missionaries to be just the opposite of that spirit of "intellectual and spiritual" adaptation, recommended above by Bishop Fukahori. For the foreign missionary in the actual condition of the Church in Japan which is governed by Japanese Bishops, the most profound adaptation consists in being conscious of his role as an auxiliary in the service of the Church in Japan, "not seeking his own advantage," as the *Encyclica Evangelii Praecones* tells us," but that of Christ."

Organization of Personnel

For the successful expansion of the Church in Japan there must be, in addition to the missionary planning and missionary adaptation mentioned above a better mission-wide organization of personnel. The following facts indicate a much needed improvement on this score:

In 1958 the Church in Japan passed the quarter million mark. This year there are 254,114 Catholics. This means an increase of exactly 12,300 over last year. The number of catechumens has also increased to 17,675. The number of adult converts, however, is less than the preceding years, and the decrease of last year has been

ven worse this year. For the first time since 1950, the 10,000 mark has not been reached—there are exactly 9,952. This is an alarming sign, and speaking on the statistics of 1957, Father P. Pfister wrote the following:

"In this picture of general progress only the number of adult baptisms and catechumens shows some discrepancy. Corresponding to the growth of the Catholic population, infant baptisms increased from 4,500 in 1947 to 6,500 in 1957. The number of adult baptisms was 3,965 in 1947 and showed a steady increase over a five year period reaching the 10,000 mark in 1950, and in 1952 passed the 12,000 mark. But in 1953 it fell off to 10,700 and it remained nearly unchanged in the following years. Although last year the number increased to 11,500, it fell back to 10,600 this year. During the last few years, the number of catechumens has remained almost unchanged, about 17,000.

It is astonishing that with the increase of laborers in the apostolate the number of adult baptisms has decreased. For example, in 1950 there were 743 priests and 10,618 baptisms. In 1957 there were 1,472 priests and 10,581 baptisms."

Considering this complex and troubling fact, it is necessary to remember first of all that the apostolate is not a question of advertising. The increase in television sets and refrigerators in Japan may very well be evaluated in terms of sales-agents and publicity. The afflux of faithful into the temples of the new religions or into the ranks of the Communist party may also find an explanation

in human motives or even in more or less spiritual aspirations. But to open up a soul for God, to win them for Christ and make them conformable to Him, it is not merely a question of compiling a long list of baptisms, it requires other causes. In our judgements and projects we should never lose sight of either the grace of God, for which we must pray, nor the liberty of man, which must be respected. It is useful to remind ourselves of this, if only to avoid all undue pessimism or exaggerated dejectedness.

But, in the face of these facts, can we avoid all anxiety about our responsibilities? Does God not demand that we search unceasingly for the best means of achieving our goal? We must trust in God as if we could do nothing and God does all Himself, while actually working as if the entire success depended on us.

The whole Church in Japan has grown considerably, in its priests, its religious, its faithful, in its parish, its educational organizations, welfare centers and, in general, in the means of the direct approach. Yet, nonetheless it seems that missionary enthusiasm has weakened, insofar as we consider the adult baptisms.

Even if the problem is not exactly expressed by a comparison between the increase of clergy and the decrease of adult converts it will provoke reflection of the readers. We intend, then, only to put down a few practical, fragmentary and disputable views, to elicit, perhaps, some concrete suggestions from readers.

Missioners, who have lived for a long time in Japan, all remark on the changes that have taken place in Japan during these last few years, especially in the mental outlook of the youth. It seems that adult conversions which in Japan, as in other de-Christianized countries, have to be made one by one, depend very much on the historical conditions of that country. This remark was originally made in reference to vocations in France, but it also applies to conversions in Japan, because in both cases it is a personal step, the gift of oneself to Christ.

The war and defeat brought about a certain spiritual anxiety, but the surrounding materialism which became stronger everyday with the rise in the standard of living strangled all such aspirations. We might also mention the bitter struggle of some to maintain their position of wealth, while the less fortunate strive to emulate them. This concentrates the attention, even of the best, upon the immediate and visible. As a result suicides have reached a record high this year, juvenile delinquency is rising at an alarming rate, and birth-control which creates a great obstacle to conversions spreads more and more. In such conditions, one can easily surmise that Christianity with its austere doctrine of winning joy through suffering, is unattractive to the Japanese.

All this notwithstanding, there are still many persons in Japan who are waiting to be called, and who would eagerly avail themselves of the opportunity to give themselves to Christ. This can be noticed in conversations

while travelling on the train. They are hungry, but there is nobody to give them the bread. Sometimes we pass near them without seeing them.

During the last ten years the number of priests in Japan has doubled but how are they being used? The problem of the distribution of the missionary personnel should be more carefully considered. When priests were few, they were better husbanded. They were placed where they were most necessary. Now that their number has increased, is there still that anxiety to make each one as efficient as possible? Can we not apply to Japan what has been said about France?

In the July 15, 1958 issue of "*Informations catholiques Internationales*" we read:

"It is very clear that the clergy in France are not all working at 'priority' jobs; As Cardinal Gerlier points out: 'We should think of the need of having chaplains for high-schools and grammar-school, since the number of such chaplains is very insufficient. Is it not sad to know that there are certain courses with three hundred students, who are not cared for by any priest?'"

In France, there are many priests in Catholic schools, but very few chaplains for technical colleges. This means there are too few priests for real missionary work with the non-Christian youth. Has not a similar phenomenon been noted in Japan? As soon as there are more priests, we increase the number of Catholic schools or increase the missionary personnel in the existing schools. In this

ay, a priest will take the place of lay-teacher. Will the Catholic influence in that institution be increased that way? Maybe ... but not always.

Penetrating the Schools

Suppose this priest had been sent to work for the apostolate in a State-owned institution or in a private non-Christian educational center, of which there are so many in Japan. The possibility of penetration into the non-Christian masses would have been extended; the apostolate would be more universal; and the conversions, after a certain period of time, would probably be more numerous. Of course the difficulty always arises of finding the necessary funds to support such a priest. But the funds which are needed by a new school, would be more than sufficient to provide for several of these centers. Could not some of the 5,000 Religious in Japan who have the necessary diplomas, be freed by their institution to go and work in such a non-Christian educational center? Are forty or even twenty Sisters really needed for the Education of 800 students? Why should Sisters, be cut off from the direct apostolate in a mission country, when it is so easy to find so many competent Catholic lay workers looking for a job? In the 16th century, the Jesuit lay-brothers were the best catechists.

One may object that this would be going against immemorial custom, but as not the Pope exhorted Sisters to revise their work and their apostolate in view of the modern world? A Belgian Congregation, the Sisters of

the Child Jesus of Nivelles, has given a splendid and fruitful example of obedience and adaptation, by following the instructions of Msgr. Suenens, as mentioned before in this article.

The Catholic Church in Japan gives an education to 120,000 boys and girls, from kindergarten to university. The alumni of our schools are becoming important. They are already prepared, and deserve careful attention. But is this post-graduate apostolate well organized, and done methodically and with ardor? Is it not too often the view that the work is finished when the students leave school—just when they begin a period of life which is of the greatest importance either for their conversion or their perseverance? Contact should be maintained with the non-Christians, and help given to the Catholics. Through them the local clergy might penetrate into non-evangelized areas. But this means, as far as the young girls are concerned, that Sisters cannot remain locked up in their convents, and that they must undertake this continuation of their work, according to the directives of the Holy Father.

Considering the choice of apostolic work, what can be said about the very few priests and Sisters engaged in the apostolate among the working class? Would it not be desirable for congregations devoted to the direct apostolate, to assign and train a certain number of their members for this apostolate? Besides the task of approaching the people, as exemplified by the Little Sisters of Charles de Foucauld, there is room for many more priests and Sisters in the work of training militant workingmen and

workingwomen. Must we wait for secular Institutions, who are more free in their movements to do this work?

These are but a few thoughts on the better deployment of priests and Sisters, and we can conclude it with the words of Canon Boulard in the same issue of *Informations*: "(This situation) will force a re-organization of the evangelization of the diocese. Everywhere there is more or less the problem of the more efficient use of priests. But it is a fact that it is only those dioceses which are lacking in personnel, that really consider the problem. Blessed are the poor!" Perhaps the decrease of adult conversions of these two years will have the effect of making us face better the problem of the better use of priests and Sisters in Japan.

We should be very careful, however, not to forget the other aspect of the problem, which is the possibilities that the increase of the Catholic population offers. How is it, that with so many new Christians the number of conversions diminishes? When thus formulated, the problem, while disquieting, becomes at the same time a source of encouragement because of the solutions which it suggests.

Utilizing the Laity

Certainly, the more Christians there are, the more a priest is kept busy in the regular parish work. But is not the work for new conversions as much the work of the laity as for the priest? Is it normal for the pastor himself to give almost all the catechism instructions? What a wonderful example we have in that parish in Korea, about which *Mission Bulletin* wrote in its September 1958 issue.

This parish had 1,170 adult baptisms last year, with the help of many voluntary catechists. Recently a girl-student inquired about a priest who might teach the catechism to two of her friends, who study in Tokyo University. But was this not first of all her own work? Later she could have asked a Sister to step in, and then a priest could have been contacted for the spiritual training and the integration into a parish. The personal direction of a priest will be necessary earlier only if signs of a vocation are manifested in a capable subject. This little incident together with the statistics of the beginning would lead us to believe that the lay-apostolate, which was so flourishing in Japan in the 16th century, has not yet revived.

Finally, in order to be just and not overly pessimistic, it is important to mention another apostolic activity which cannot be evaluated by the number of converts of today. This is the slow remote preparation of the masses to accept the message of Christ.

Recently a student wrote to me about her 80 year-old grandmother, almost blind, who passes her time listening to the radio. Thanks to the radio she knew already our religion rather well and was well disposed to receive baptism. Certainly, the Japanese radio has many programs of religious music, often very well explained, especially at NHK, the semi-official government station. In the above-mentioned article, Father Pfister insists on the necessity to revise our catechetical methods in order to increase conversions. In this field of remote preparation, we have made good beginnings but there is still very much to be done.

*a social, religious and welfare program
being successfully carried on among
Catholic students in Hong Kong colleges —*

CATHOLIC LIFE IN HONG KONG'S COLLEGES

— By Rev. John Gannon —

WITH the fall of the Mainland of China to the Communists there began an intensive campaign to win the minds of the young to atheistic materialism. Schools, colleges and universities were taken over by the Red Government, and a new era began with "slanted" education. Many professors who were unwilling to teach the new "truths" chose to give up their posts and slipped away to Hong Kong or Taiwan. From Canton a whole university moved across the border; from further inland came the staffs of sequestered Catholic and Protestant colleges and universities.

Hong Kong soon had the nucleus of a Chinese university, but the professors were refugees, and there was no money and no co-ordinating force to weld all the material successfully into a single powerful unit. Some succeeded in entering their "Promised Land," the United States; others began to regroup in Hong Kong under titles of their old colleges, and to carry on the work of higher education through the medium of Chinese under appalling difficulties. So the Post-secondary Colleges were born.

Chinese Colleges in Hong Kong

Gradually they won support. Yale-in-China gave its backing to New Asia College, and built the impressive new college on Farm Road, Kowloon.

The boards of the Protestant universities in China, with a grant of land from the Hong Kong government, have built part of a fine campus for Chung Chi College. Chu Hai College, a non-Christian institution, which has maintained itself independent of American help, removed whole and entire from Canton, though suffering great losses in books and equipment.

The Hong Kong Baptist Church, sensing that the Post-secondary colleges had come to stay in the educational life of Hong Kong, have established the Baptist College, which has the advantage of a number of large Baptist Chinese Middle Schools as "feeders." Canton College and Heung Kong College are two smaller post-secondary colleges, the first privately run, and friendly to the Catholic Church, the latter, very much under the influence of the Lutheran Church.

In addition to the colleges already named there were five other small colleges. The Asia Foundation, through its subsidiary, the Mencius Foundation, began to interest itself in the Post-secondary colleges, and hoped to bring all these colleges together into one, to form the United College of Hong Kong. The aim of the Foundation was excellent, but in the circumstances of the various colleges, very difficult to bring to a successful conclusion. After long ne-

gotiations and considerable heart-burnings, the five colleges joined to form the present United College of Hong Kong.

The enrollment of these colleges is now about 3,000, that is, roughly three times the number of students in the University of Hong Kong. Originally most of these students were refugees and able to study only through the aid of scholarships made available to them, either by the Boards of the colleges, or through the generosity of the Asia Foundation.

Today, after seven years, almost all the students are graduates of Hong Kong's Chinese Middle Schools, so that both the educational standards and the social status of the colleges have risen. Many of the students, after graduation, are able to pay their own way to undertake post-graduate studies in America or Canada.

Chaplain for Catholic Students

Having briefly described the history and background of these, post-secondary colleges which provide higher education for a large percentage of Hong Kong's students, we should like to give some account of Catholic life and activity in the various colleges.

As soon as Bishop Bianchi of Hong Kong became aware of the growing importance of the Chinese colleges, he asked the Superior of the Jesuit Fathers in Hong Kong to supply a priest who would act as chaplain to the students, and who might, perhaps, find a lecturing post in one or other of the colleges. Four years ago a French-Canadian missionary, Rev. Mark Hardy, S.J., began the work as chaplain to the students.

After a short time Father Hardy was invited to lecture the Freshman English classes in Chu Hai college, where he made an excellent impression on teaching staff and students alike. But at the end of a year and a half he was claimed by his French-Canadian confreres who were just about to open a new High School for Chinese boys, in Manila, and were unwilling to forego the benefit of his energy and experience.

His place was taken by the present writer, who was freed from all other work in order to devote himself as fully as possible to organizing Catholic life among the students. He was able to accept longer teaching hours in Chu Hai College, where after a year he became Head of the Department of Foreign Languages and Literature, and later was elected a member of the Board of Trustees of the College. Some teaching hours were also taken in Canton College, but were discontinued after a year.

Three years ago, Catholic students in all the Colleges numbered only 150, while among the lay professors and lecturers there were only five Catholics. The first work undertaken was the founding of Catholic Student Associations in the colleges. There was a Catholic society already in existence in Chu Hai College, and similar societies soon followed in New Asia College, Canton College, the United College, Chung Chi College and Heung Kong College, in that order.

The Baptist College does not allow its students to be members of any societies other than those existing within the college itself, and there was no place there for a Catholic society. The other Protestant col-

ges, Chung Chi and Heung Kong, did not object to the students forming a society, but did not ask the chaplain to visit their colleges officially, and so the meetings of these societies were always held at Wah Yan College, Kowloon.

These societies are intended for all the Catholic students in each college. Purposely, they do not make any great demands upon their members, as their aim is simply to bring the Catholics together for prayer and for social functions. On the fourth Sunday of each month a special Mass is said by the Chaplain in the chapel of Wah Yan College, Kowloon, at which, it is hoped, as many as possible of the members will receive Holy Communion. There is always a sermon in Cantonese at this Mass.

Students' Summer Retreat

During the Summer vacation the students make a three-day retreat, though it has been found difficult to arrange a time suitable for all who wish to make it. So far this retreat has not been enclosed. Picnics, occasional tea-parties and an annual basket-ball tournament, fulfill to a limited extent the aim of bringing together the Catholics of the various colleges.

The students do not mix too readily. The difficulty is that many of them are refugees from North China who speak a form of Mandarin that is not always standard, and is sometimes even quite unintelligible to their southern countrymen. The Cantonese, who by now form the bulk of the student body, speak Mandarin only under protest and with no great fluency, though they understand

Peking Mandarin quite well. Since their English is weak, it follows that there is no entirely satisfactory conversational medium for the larger social events, which are attended by students from all the colleges, and they are inclined to congregate in their own college groups, rather than venture among those of other colleges.

Joint picnics organized by a few of the colleges have not been as successful as those where the students of only one college participated. This difficulty still remains to be solved, and experience shows that successful mixing of students from different colleges can be achieved only in smaller groups.

A rather high percentage of the students are on scholarships, and some are really very poor. It seemed a good idea to arrange that those who most needed help should be able to get rice, flour, meal and even clothes through our Catholic Student Associations. With the promise of help from the Catholic Relief Services-NCWC, we organized a welfare committee in each college, and an over-all committee consisting of two representatives from each college.

The individual committees undertook the hard work of interviewing those who applied for relief, and of estimating how much should be given to each particular individual. The findings of these committees were then passed on to the central committee which passed or modified the proposed allotments of rice etc. A complicated system of checks and counter-checks by college representatives was evolved to ensure that no one college was having more than its share of the relief.

Unhappily all this effort was soon to come to an end. When the welfare committees had worked with apparent success for about eighteen months, it was found that a certain minority of the students was openly selling the goods received. A warning was given that if there were any recurrence of this practice, all distribution would cease. The following month the warning was flouted and immediately distribution ceased.

Results of Welfare Program

The effects of distributing relief among the students are difficult to analyze. On the one hand, many very poor students were unquestionably and greatly helped in their studies by being able to rely on a pretty regular supply of rice, flour, corn meal etc. They were naturally grateful for this help and the Church made a number of friends. The fact that there was no discrimination between Catholics, Protestants and pagans in distributing the relief made a good impression on some of the more thoughtful members of the college staffs, who had hitherto regarded relief distribution as open proselytism.

While the welfare work made many friends for the Catholic societies, it also made enemies. Some students were dissatisfied with the amounts allotted to them and were envious of others who had been judged more needy than themselves and rumors were current that Catholics on the committees determining the allocation of supplies were using their position as a means to gain personal power and prestige in their particular colleges. Long before it was known to the priests in charge of distribution, the selling of rice by a small minority was common knowledge, and this, to

some extent, alienated a number of the better type of students. The efforts of the welfare committees were not an unqualified success.

Over the last three years the number of Catholic students has doubled so that there are today about three hundred Catholics in the Post-secondary colleges. The number of Catholic professors has also risen from five to eight (although one of the original five has left for Nanyang University Singapore), and in addition there are three professors under instruction, and another interested in Catholic literature. The increase is due, of course, largely to the over-all increase in numbers of students attending the post-secondary colleges, but partly too to the steady advance of convert work.

For a year and a half the writer was the only priest working directly among the students, but last year Rev. Geoffry Murphy S.J., was assigned to full-time work in the colleges. Most of his lectures were in Chu Hai College, but he also taught in The United College.

Convert Instruction Classes

Father Murphy and I instructed about nine different groups of catechumens a week. It was possible to take each group only once each week as the numbers of those willing to take instruction grew larger. While the normal length of time for these groups to study before receiving baptism is one year, some have taken a year and a half, and some even longer.

Since the students are intelligent and study philosophy in their college courses, they are able to read Catholic apologetical works, and can grasp the teachings of the Church perhaps

more quickly than the ordinary catechumenate group. After baptism they enter the Catholic Students' Society, and they are urged to take part in some of the activities of their own home parishes.

Father Murphy is now working in Malaya, and the excellent work that he did in the colleges has been undertaken by Father Canice Egan, S.J., who was a lecturer in Chu Hai University, Canton, in 1949. Fatherergus Cronin, S.J., has been lecturing in The United College for the past six months, and will continue his work there this semester. His long experience in dealing with university students is bound to be of the greatest value in this new work.

Another Catholic contribution to the well-being of Chinese college students is the College Club. This is not a Catholic club, nor is it a Catholic society, since it was organized for the benefit of any students from the colleges willing to abide by its rules. It was founded in April, 1957, by the writer, who was enormously helped in this undertaking by the generosity and encouragement of Father Paul Duchesne, M.M., then Director of the Catholic Welfare Committee of China.

The club is situated in a good-sized flat, close to a number of the colleges, and provides opportunities for students to meet in pleasant surroundings, to hear good music, take in picnics and regular evening parties, practice spoken English and make friendly contacts with the Fathers teaching in the colleges. The club has a resident caretaker, an elderly widow with two sons studying in one of the colleges, and is open to members from 8.30 a.m. to 10.30 p.m. This is very

much appreciated by those who live in cramped and noisy quarters, unsuited for study. At the present moment there are about 130 members.

Need for a Hostel

What of the future? We feel two great needs in our work. One is for trained Catholic leaders; the other, for a well-equipped Catholic hostel. We hope, during the present school year, to begin a special course in Apologetics and Catholic Theology for a small, chosen group from various colleges, whom we believe could become the backbone of Catholicism in their respective colleges. Father Egan will undertake this course, which will be aimed at producing the type of leaders at present in such short supply.

A hostel, with at least the most ordinary student facilities—a recreation room, study room, library and chapel would be of enormous value to our work. Through such a hostel closed relations could be maintained with the best of the Catholic young men, and new opportunities found for interesting good-living pagans in the teaching of the Church.

There are a number of hostels already in existence catering specially for college students. Best known among them is Mencius Hostel, which is an off-shoot of the work of the Asia Foundation. In addition, a number of students are in the huge Y.M.C.A. Workers Hostel, and others in the small hostels, run for the students, by the Lutheran Church.

Until we have some such large, central, rallying-point for our efforts, as a hostel, Catholic work in the Post-secondary colleges will not succeed in doing much that could very possibly be done.

*An experienced theology professor
deals with a theological training
more adapted to modern missionaries —*

KERYGMATIC RENEWAL AND THE MISSIONS

— By Rev. Anthony Drexel —

KERYGMA," a Greek word means a publicly announced message. In the New Testament kerygma is the message of the Good News of our salvation in Christ announced to non-Christians. It would be an interesting research to go through the books of the New Testament and to study, how the Apostles and their conferees conceived and carried out the first message to the Jews and to the pagans. I believe that one could in this way arrive at some practical conclusions.

It is apparent that what we now call kerygmatics, was in the beginning only for non-Christians; it meant an essentially missionary approach. Missionary theology, therefore, is also kerygmatical theology. As a matter of fact, Father Ledrus, S.J., a professor of missiology at the Gregorian University, Rome, without further ado, calls missionary theology, kerygmatical theology.

In recent times, however, kerygma and kerygmatics usually have had a more comprehensive sense. They include all the various forms in which the Good News may be proclaimed: every kind of catechetical instruction, preaching in church, public speeches and conferences, the dissemination of Christ's message through the press and the other means of modern propaganda, such as radio-talks etc.

Saint Thomas speaks of the two aspects of the kerygma, although he does not use the word kerygma. "The announcement of Christ's Gospel", he says, "can be understood in a twofold sense: first it means the dissemination of the knowledge of Christ Secondly, it means the promulgation of the Good News in the whole world with its full effect, that is to say the Church established everywhere" (S. theol. 1-2. 106.4 ad 4). In a recent Roman document kerygmatics are put on a par with homiletics, but distinguished from catechetics. (Pius XII, Apostolic Constitution on the new Pontifical Pastoral Institute at Rome June 3, 1958). In this case kerygmatics are taken in a restricted sense. However, we understand kerygmatics in the more comprehensive sense quoted above.

The kerygmatical renewal in the fullest sense of the word signifies a renewal of the various forms, in which the message of the Good News is spread throughout the world and especially in the mission-field. Renewal is not necessarily an innovation, much less a revolution. It is rather an adaptation to modern or local conditions, a strengthening of the best methods, a fuller exploitation of all means available. Because kerygmatics are concerned with many forms of announcing Christ's message, one

can speak of a catechetical renewal, of a homiletical renewal, of a liturgical, pastoral, of theological renewal and so forth. Much has been done and written (and not least of all in this Review) about the renewal in the catechetical field. I shall not deal with all those kerygmatical approaches. The particular purpose of this article is quite different: it is concerned with the clerical formation related to the announcement of the Christian message. How should the seminary training be organized and adapted, so that the new priests are really well prepared and fitted for their kerygmatical task? This is the problem of kerygmatical theology.

Generally speaking, kerygmatical theology is the special method of teaching the various theological subjects in such a way that the seminarians are prepared immediately and directly for the announcement of the Good News. In order to prevent misunderstandings some writers speak of the kerygmatic approach to theology rather than of kerygmatical theology. In any case, it is obvious that their kerygmatical approach to theology affects not only fundamental and dogmatical theology, but also other sacred disciplines as, for instance, moral theology, Holy Scripture, Church History, not to speak of catechetics, homiletics, liturgy and pastoral theology. Therefore, the field of the kerygmatical approach in the seminary training is very wide. In our investigation we shall confine ourselves to the kerygmatical approach to dogmatical theology.

In doing so, I have no intention of answering the famous question whether or not kerygmatical theology calls

for a real change in the ordinary seminary course of fundamental and dogmatical theology. I abstain from the discussion of this problem for two reasons: first, because it is not what is most needed now for the priestly formation, although it has its real importance; secondly, because I think that our present age is not yet prepared for a thorough solution of the question. My intention is rather to show what really can be done and also what is most urgently needed in clerical training. May I call the reader's attention to the fact that I am speaking especially of the seminary training in and for mission countries, though more than one of the following considerations are true for all clerical formation.

Uniqueness and Newness

First and foremost the missionary has to preach the Good News of our salvation in Christ. It is something really new. The Christian message has to be presented to all non-Christians as *news*, as something hitherto unknown to them, as something absolutely necessary for their eternal happiness. "For there is no other name under heaven given to men, whereby we must be saved" (Act 4:12). We are right in speaking of the uniqueness and the newness of the Christian message.

Here, we also have a reply to so many pagans who say to this missionary: "Surely, your religion is good; however, I don't see any reason to change my religion, for I have in it all that I need." The future herald of the Gospel must be deeply impressed by the absolute necessity of the Christian belief. Unless this conviction has engraved itself on his

mind, he will not be able to lay enough stress upon that fundamental truth. Some recent theologians and also some missiologists (especially those who have not been actively engaged in mission work) are inclined to believe that God has placed many means at the pagans' disposal so that they can easily be saved even if they do not adhere externally to the Church. Theoretically that is true to some extent. However, the extraordinary ways are exceptions. Usually God works in the ordinary way, which, in our case, is the actual preaching of the Gospel.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher?" (Rom 10:13-14). And again, Jesus said to the Apostles: "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mk 16:15-16). The seminary professor, therefore, must stress over and over again the absolute necessity of the Good News.

It is also his duty to show clearly that there exists only one order, the supernatural order; and only one Providence, which is no less supernatural than revelation and the Christian religion themselves. Whatever is only naturally true and good, can never in itself have a supernatural value; much less can it suffice for man's eternal salvation. Here, also, the seminary professor must take into account the possibility of a temptation into which he could easily be led.

Modern missiology is anxious to discover which aspects of a nation's mentality, culture, philosophy and religion may be useful for its evangelization. For the purpose of adaptation a seminary professor may use such elements; but in doing so, he might be tempted to minimize the supernatural point of view. If he succumbed to that temptation, it would prejudice the whole priestly formation.

The Christian life must be entirely Christian, not merely when going to church or praying, but also when at home, in the workshop, in public life no less than in private life. Now, who will tell the Christians, if not the missionary, that all their actions, intentions and views must be supernatural. "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God" (1 Cor. 10:31). Unless the priest, himself, feels thoroughly convinced that only a life according to supernatural principles and motives really is of use and of value, he will never emphasize that very important and fundamental truth in his pastoral work. Where will he get that deep conviction if not in the seminary?

We might mention that what has been said above, is true even for Christian countries. Let me quote Monsignor Vincent W. Corke of Chicago, Ill.: "We live in a pagan world. Each hour of each day we rub elbows with pagan peoples, pagan ideas, and pagan philosophy. Material rewards and worldly recognitions await those who yield to the blandishments of secularistic paganism" (Sisters' Religious Community Life p. 166). This statement was made with regard to the United States, but it can also be applied to many other

countries. Pope Pius XII in his Encyclical Letter "Evangelii praecones" mentions especially the pernicious doctrine which looks but for earthly good and rejects the heavenly ones. Who will rescue men from this error unless the priest does it?

Therefore, wheresoever real or repressed paganism is overwhelming, and wheresoever any pagan, irreligious or secular attitude, thought, word or deed has infiltrated Christian life, it is necessary to proclaim aloud and publicly the primacy of the supernatural order and the growing necessity to put it into practice. Here, the priest has to be the herald and the model at the same time, and he will not fail to fulfill this double role if he was trained accordingly.

Unity of Our Message

Here another problem arises for the teacher of theology. If there is only one order, the supernatural one, every human reality must have its place in that order. An integral theology, therefore, should concern itself also with those apparently quite natural realities. But how many theologians do this? It may be out of the question to treat of all these realities in our theological textbooks. Certainly, it is not necessary to speak of a theology of labor, or of a theology of human relations, of sports, of art and so on. However, all those things are part of human life and have their important share in the supernatural order.

Religious interests are not confined to the sacristy, hence unrelated to the condition of the world. The future priest must learn to see these realities from another point of view than the natural one. He must give

them their due place in the supernatural order. This is the only way to Christianize one's whole life. It is obvious that the priest will fail in doing this, if he were not taught to do so during the years of his clerical formation. A true kerygmatical approach to theology, therefore, has to take this problem into thorough consideration and to make a mighty effort to supply a long-felt want in our seminary training.

It belongs to kerygmatical theology to recognize and to act upon the fact that there are not two worlds in which men live, a natural one, reserved to the profane sciences, and a supernatural one which is the exclusive domain of the theologians. The whole of created reality must be conceived in function of a supernatural design. It lies within the province of Catholic theology, let us say of kerygmatical theology, to seek out the meaning and function of every element and aspect of reality in the realization of this design. (cf. "Problemi e Orientamenti di teologia dommatica", Milan, 1957, and its review in the *Theological Studies*, March 1958 p. 102-105). Thus the seminarian, at the end of his priestly formation will be fitted for a fresh confrontation of Christian truth with the whole of contemporary reality.

Could I pass over in silence the striking and impressive example given us by His Holiness, the late Pope Pius XII. In his letters, radio-messages and numerous addresses he dealt with heterogeneous matters that apparently have nothing to do with religion; nevertheless they were considered by the late Pontiff from their supernatural aspect. Here some instances, taken from the year 1957: the lay aposto-

late; the nursing Sister. automation (its problem and its prospects); the peaceful use of nuclear energy; the family of nations; prisoners (punish-and pardon); the lawyer (servant of truth); the Christian and the world-community; a boy scout jubilee; society for the welfare of cripples; tourism; to dentists. to epigraphers; problem of rural life; the surgeon; European union; the apostolate of the Catholic press; apostolate of charity; moral problems in fashion design; Christian widowhood; truth in a troubled world; motion pictures, radio and television.

Recently, an effort has been made by a few theologians to treat apparently profane things from a theological point of view. Gustave Thils, professor at the University of Louvain has done well in this respect. For instance, he has published books on the theology of terrestrial realities, and on theology and social reality.

When Catholic theology will be concerned not only with the immediate contents of divine revelation (which is its main duty), but also with all human realities, then an organic unity will begin to emerge and Catholic theology will develop along kerygmatic lines. Theology, no doubt, is a scientific knowledge; but however, profound and however imbued with wisdom it may be, theology is something more. it is something transcending. It should be at least, a knowledge which has meaning translatable into the supernatural life that is the heart of Christianity and the real life of all the faithful.

That supernatural vision of unity, embracing the whole of created reality, should be given the seminarian to take along with him for his priestly life

and work. As a fire radiates and spreads around itself light and warmth, so should the priest be able to communicate to others his own supernatural conception of the world. But that cannot be, if the whole of the divine revelation was not condensed by him into a magnificent synthesis. Now, again, from whom can he get that synthesis, if not from his teachers during his clerical formation? That supposes, of course, that the teacher of theology, himself, has made the synthesis in his own mind and tries to show it, little by little, to his students.

For this purpose the teacher of theology must carefully distinguish in his teaching between doctrines of greater kerygmatic importance and others of lesser importance for the apostolic work. The essential doctrines have to be developed more than the other material which can easily be ordered around the main points. (cf. John Hofinger, S.J., *The Art of Teaching Christian Doctrine* p. 244 ff.)

Together with the synthesis of the whole theology the future priest will also learn what is of faith and what is not; what has to be admitted by everybody and what is left to free discussion; what is doctrine of the Church binding every Catholic by obligation, and what does not oblige in such a way.

The future priest should likewise learn that speculative and positive theology are far from being in opposition one to another, but that they are parallel, and even converging—two functions of a higher knowledge, viz.: faith searching for a fuller understanding of its object. A fortunate combination of positive and speculative

theology will provide the priest with secure power of discernment. It will enable him to distinguish with some facility, what among the multitude of ideas and opinions is true and what is false, what is good and what is bad. The teacher of theology has on some good occasions to introduce his students methodically to sound criticism, when refuting modern errors. On these occasions he may show the roots of a given error and its immediate reasons, and then demonstrate the falsity of both of them. If there are true elements mingled with erroneous ideas, both have to be sharply distinguished and clearly separated.

The course of dogmatical theology must express the coherence and consistency of revealed truth. The various treatises should appear to the students as aspects or partial elements of the one divine economy of our salvation. A carefully elaborated synthesis is needed, founded upon a wider scriptural background. Only if the professor does not spare himself and his seminarians the trouble of entering into the serious task of studying the sources and of looking for an almost complete vision if the present order will he reap the ripe fruit of a joyful insight and a coherent view of the whole of divine revelation.

Theocentric or Christocentric?

A coherent conception of the whole supernatural order has given rise to another problem, to wit: should the theological course in our seminaries be theocentric or christocentric? This question is directly connected with the kerygmatical approach to theology. In the announcement of the Good News the mystery of Christ seems

to be the core, the central truth. All other doctrines may be ordered harmoniously around that mystery. The course of fundamental and dogmatical theology by its very nature prepares the seminarians for their future duty as heralds of the Gospel. One may conclude therefore, that the course of theology must be centered upon the mystery of Christ.

However, it seems to me, that the whole problem is not put correctly. There is no such dilemma as: theocentric *or* christocentric approach. The true answer is: theocentric *and* christocentric approach together and well combined. There is no opposition between these two tendencies; one does not exclude the other. Therefore, why should we not follow in our presentation of the Christian message the very way, in which the kerygma has been revealed to us in the written word of God? What do we find in the Holy Scripture? Does it not always assign the initiative in God's relation to, and activity in, the world to God the Father? It is He who created the world by His Son (Hebr. 1:2). It is He who loved the world and gave His only begotten Son sending Him into the world (Jn. 3:15 f). It is He that has spoken to us by His Son (Hebr. 1:2).

Christ, Himself, continually referred to His Father in heaven. The knowledge of the Father is eternal life. The Father "chose us in Him (Christ) before the foundation of the world that we should be holy and unspotted in His sight in charity. Who has predestinated us unto the adoption of children through Jesus Christ unto Himself according to the purpose of His will" (Eph. 1:4-5). However, it is true that Christ is the way and

the truth and the life (Jn. 14:6). The mystery of Christ, therefore, has a prominent place in our Christian life. In this sense our life is Christocentric, and consequently, also our preaching. But as the mystery of Christ is subordinate to the mystery of the Blessed Trinity, so the Christocentric aspect of the kerygma, is but a part of the theocentric conception in the whole supernatural order.

In addition I should like to mention the Christian liturgy, which by its very nature is kerygmatical. In the Mass, for instance, we offer the sacrifice of Christ. Yet we offer it to our Father in heaven: "Wherefore, O Lord, we Thy servants and likewise Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord ... offer unto Thy most excellent Majesty of Thy gifts and presents, a pure Victim, a holy Victim, a spotless Victim, the holy Bread of eternal life and the Chalice of everlasting salvation."

At the end of the world all things will be subject to the Father: For God Subjected all things under Him (Christ). But when He says "all things are subjected," it is clear that He (the Father) is excepted who subjected all things to Him. And when all things have been subjected to Him, then the Son Himself also shall be subject to Him (the Father) who subjected all things to Him, that God may be all in all. (1 Cor. 15:27-28). For all eternity the blessed in heaven will contemplate the triune God.

Theology, therefore, as well as our direct preaching of the Christian message to men is at the same time theocentric or centered in God the Father, the beginning and the end of our salvation, and Christocentric or centered in

Christ our only guide to the Father. Theological knowledge logically leads from God to Christ and from Christ to God. There is no need nor any reason to destroy that magnificent synthesis and harmonious union of both the mystery of Christ and the mystery of the Blessed Trinity.

Should it not be the supreme task of the theology professor to reproduce in the candidate for the sacred priesthood Christ's own knowledge of the Father, of the Holy Spirit and of Himself as the Son and the Mediator between the Blessed Trinity and humanity together with the whole of created reality? If one has in mind all these aspects and elements, when speaking of the mystery of Christ and who accordingly, sees the synthesis in Christocentricity, there may be no serious objection to it, though that way of speaking could mislead an uninitiated reader.

It is true that the mystery of Christ is intimately related to the doctrine of the mystical body of Christ which, nowadays, is being developed more and more in Catholic theology. This doctrine seems most fitted to coordinate and unify the various aspirations and needs of our times, both spiritual and intellectual. Yet let us not forget that the very structure of the mystical body of Christ is itself theocentric.

The Problem of Adaptation

A kerygmatical approach to theology cannot ignore the problem of adaptation. To many theorists of kerygmatical theology this point seems to be the most important. This question attains its culminating point precisely in mission countries. There, undoubtedly, the whole problem of accom-

adaptation is more urgent and acute in everywhere else. "The Church", said Pope Pius XII, "from the beginning down to our own time, has always followed this wise practice: not the Gospel on being introduced to a new land destroy or extinguish whatsoever its people possess that is naturally good, just and beautiful. For the Church when she calls people to a higher culture and a better way of life, under the inspiration of the Christian religion, does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock so that it may bear a crop of more delicious fruit" (Encyclical Letter *Humani generis*).

The question of adaptation is especially important in those countries which have their own culture, tradition and philosophy, dating from one thousands of years ago. Such countries are, for instance, China, Japan, and India. Adaptation is needed in any immediate kerygmatical approach to these peoples, especially in catechetical work. But the common source of all adaptation ultimately has to be found in the seminary teaching.

What does adaptation mean in the kerygmatical approach to theology in mission countries?

First, the question whether there are some remains of the primitive revelation in the religious belief of a people should be answered. If there are such vestiges, they will be very useful in contacting non-Christians on a common ground or a starting point for religious discussions.

In the dogmatical field such remains are probably rather rare. On

the contrary, much more may be found among a people whose moral behavior and ethics approach Christian moral teaching. The various prescriptions of the natural law are obvious points of contact in dealing with pagans. The revealed moral law will add to the natural law a greater precision and a supernatural character.

The main question, generally, is this one: "How, and how far, can the philosophical and religious thought of a non-Christian people help us to understand and to express Christian truths?" In every culture such philosophical or religious elements can be found. They have to be assumed and integrated into the philosophical and theological training. That means that we think in the mentality and in the language of the people to be evangelized. It means that we assume ideas or attitudes of a given nation, assimilating them, and then grafting them into Christian philosophy or theology, so that they become an integral part of Christian doctrine, tradition and life.

This process does not mean that new doctrines are added to the whole of God's revelation. It is rather the presentation of the unchanged and unchangeable Christian doctrine in another shape and vesture. Thus the divine message in its new form will be understood more easily by those who were educated in their own culture and according to their own mentality. It goes without saying that such an adaptation or integration may be a very difficult and most delicate task. It supposes both a thorough understanding of Christian theology and at the same time, a perfect under-

standing of the mentality and philosophy of the people to whom adaptation has to be made.

These considerations lead us to a consideration of the limits of adaptation. The oneness and newness of the Christian revelation must be safeguarded. Therefore, the originality of Christianity can never be reduced to a minimum. Not a single truth committed to the Church may be abandoned. Besides, Christian revelation cannot be completed, essentially, by any philosophy or human religion. The latter may only furnish some elements, and help to a better understanding of revelation for a particular people.

Consequently, in our sympathetic approach to pagan cultures, philosophies and religions we must guard against the danger of relativism and syncretism. Moreover, non-Christians in accepting the Christian revelation will be enriched by the fullness of truth, and they will lose nothing of what is of permanent value in the spiritual heritage of their own nation. All who become Catholics, individuals or whole nations, will find in the Church all that is necessary for eternal salvation.

Adaptation can be understood in still another sense and applied to another complex of ideas. Each period of time and often each country also, have their own problems. The clerical formation in the seminaries should not neglect these contemporary problems. We must keep the various disciplines and even the main treatises of theology open to them. Important current questions must harmoniously be incorporated into the courses. In

this way we can avoid many special courses while the treatises themselves will become less conceptual and more interesting. When speaking of the "adversaries" we have a good opportunity to discuss movements that are actually of real importance to the country for which the future priests are being prepared. Every teacher of theology, therefore, must be concerned with temporary problems and new questions.

Supernatural Atmosphere

We would offer a final suggestion. The seminary professor teaches not only by his tongue and his spoken word, but also by his example. I am not speaking now of his exemplary priestly life. But I do want to stress his own conviction. What he says and what he teaches, must come from his heart and appear to his student as the expression of his innermost conviction of his innermost conviction. The divine truth has to become flesh and blood in him, so that the mouth speaks out of the fullness of the heart. His teaching should bear the mark of supernatural unction and manifest his genuine, non-affected, internal conviction. Such must have been, the teaching of Scheeben (one of the greatest theologians of the past century), if his dogmatical writings are the faithful result of his oral activity as a seminary professor.

In this article I did not speak of the renewal of catechetics, for I believe that much would be accomplished if the seminary professor consciously tries to teach along kerygmatic lines. Then, a catechetical renewal will follow spontaneously in the announcement of the Christian message.

*the celebrations of German Catholic Day
offers this missionary some fundamental ideas
making converts by the use of Liturgy —*

TEACHING POWER OF THE LITURGY

— By Rev. Paul Brunner —

LET us suppose that the Catholics of Hong Kong organized a Congress to which they could invite their brethren from behind the Bamboo Curtain...What a fantastic dream for the Chinese! Nevertheless such a dream became a reality for the German Catholics of the Soviet zone from the 13 to the 17 of August on the occasion of the 78th anniversary of the "German Catholic Day".

The committee of organization had almost lost hope of seeing the Christians of the Soviet zone attend the Congress and participate in the manifestations of West Berlin and had prepared a similar meeting for East Berlin. Then suddenly, two months before the opening, apparently following the visit of Khrushchev to the Congress of the Party in East Berlin, the government of the Democratic Republic of Germany (DDR) allowed its subjects to take part in the Catholic meetings of West Berlin. Nobody is so naive as to think that this concession is a relaxation between the relations of Church and State. It is rather a proof that the Communist government finds itself strong enough to give itself the luxury of a liberalism useful to its propaganda ends.

Moreover, the participation in the "Catholic Day Anniversary" was certainly registered in the records of the pilgrims from East Berlin and could eventually be used against them. It

was with the awareness of the future troubles and vexations to which their pilgrimage would expose them that the Catholics of the Soviet zone came to steep themselves for a few days in an atmosphere of liberty and fraternal union.

Their presence marked these days with a character of gravity, Christian pride and fervent prayer such as none of the preceding German Catholic Days had known since 1848. One should have seen, especially, the young men and women at the Missionary exhibits—"the Christ in His abasement of His Glory," "man lost and redeemed" and the creative splendor of God "in man and nature". During the conferences we saw them taking notes with avidity so as to be able to answer victoriously the arguments of the atheists on their return home. One would have believed himself back in the days of Shanghai of 1951-54.

Defending the Faith

The theme of the Congress, "Man our concern, the Lord our Salvation" was developed during three days by lecturers who spoke simultaneously in four big halls and two churches. The open forum system allowed the listeners to write out their questions, to which a public answer was given. This system has the advantage of making the participation of the au-

dience more active and encouraging the expression of personal problems for discussion. Those from the Soviet zone were given more opportunity to speak. Their questions reflected their preoccupation with self-defense. For example, what attitude should they take towards atheists who try to rob them of their Christian faith? How should one defend oneself from the proselytizing of the masses?

At Berlin, one who saw on the night of August 15 the thirty Archbishops and Bishops, 130 priests and the 300 altar boys, around the altar erected in middle of the Olympic Stadium, and the 100,000 faithful, around the sides understood what his catechism tells him about the Church, the Mystical Body of Christ, the Kingdom of God on earth, and the Community of the Redeemed. It is interesting to observe that this strength of expression of the Liturgy has conquered not only Catholics, but even our separated brethren.

Adapted to Modern Psychology

A correspondent of the liberal newspaper "Politik" wrote thus: "This Catholic day shows that the Catholic Church possesses in its Liturgy a powerful mode of expression, adapted to modern psychology." This is, so it seems, the conclusion that our missionaries can draw from a conference, although heard from far away at great distances from their field of action. Liturgy is a powerful means of apostleship placed by the Church in our hands.

Of course all the missionaries have not the means to celebrate these ceremonies, as in this beautiful setup of our old Christendom, but the power of

the Liturgy resides not only in the number of the servers or the acolytes or the splendor of the decorum, but in the celebration itself, if it follows the proper rubrics and the right distribution of the parts belonging to the celebrant, the choir and the people.

We must notice that the Berlin celebration "so well adapted to modern psychology" was not a Liturgy exceptionally celebrated for this circumstance by a pontifical indult; they did not even make use of the privilege to celebrate in the vernacular, given to the German diocese. On the contrary, for the Catholic anniversary Day only the forms approved for the whole Church were used. And even for these an innovation was made on this occasion; they sang the Latin High Mass breaking with the tradition of a whole decade. This form of celebration had been avoided in the German communities, as it did not allow the multitude to take an active part in such event. In these Solemn Masses with great orchestra the faithful were reduced to the role of silent listeners by a choir giving full sway to its polyphonique virtuosity.

On the other hand, to suppress the polyphony in order to sing the Ordinary Gregorian plain chant, is to give to the ceremonies a touch of austerity, which does not give sufficient expression to the splendor of the praise, which is expected in these solemnities. The solution adapted in Berlin reconciled the exigencies of popular participation, and the part of the polyphony. The choir sang the proper of the Mass and the people sang the Ordinary.

Congregational Singing at Mass

The *Missa Brevis* which lends itself best to congregational singing with the *Kyrie Eleison*, 16—the *Gloria*, 13—the *Sanctus* and *Agnus*, 18. Indeed it could be good to begin the choral education of missionary communities, with the *Missa Brevis* rather than the *Missa de Angelis* which is more difficult and not so popular. Since the melody of the *Kyrie* is very short, it can easily be doubled or even tripled as in Berlin. The primitive sense of the *Kyrie*, an anguished call and a triumphal acclamation is all the better expressed in this manner. The singing of the faithful should happen to continue through the Introit or Communion, the polyphony of the choir could be shortened to a simple acclamation or a simple melody such as the *Ave Maria* or the *Ave Regina*, etc.

By this happy balance between meditative hearing and active expression, which is essential in the Liturgy, a happy compromise would be effected between personal and collective prayer which the faithful rightly claim they do not always find in parochial ceremonies. Does it not often happen that the parish priest, not taking into account the fundamental laws of liturgical prayer, leaves it to the sacristan or the organist to plan the program of songs and prayers.

The only drawback in Berlin was the lack of uniformity with which the faithful stood, sat or knelt. It is to be hoped that in all future Congresses the master of ceremonies will be on hand to direct the movements of the faithful. It would be easy to avoid the disagreeable impression of military command by indicating the motive

which makes us change our attitude. For example, the master of ceremonies might announce: "Let us sit to listen to God's Word." (Epistle); "Let all stand to honor the Gospel;" "All stand for the Eucharistic prayer." The coordinated movement with which a multitude stands or kneels is the sign of the unity of souls in the Mystical Body, and by itself preaches a sermon. In neglecting these details we run the risk of having the celebration lose much of the value of its expression.

The choice of a Latin High Mass as the greatest manifestation of German Catholicism is a rebuke to those who, in spite of so many words of encouragement from the Pope, still hesitate to make use of the Community Mass. There should never be any fear that the faithful, accustomed to lectures and songs in their own language, would stay away from a High Mass in Latin,—which is still the most excellent way of celebrating the Sacrifice of the Mass. The experiment in Berlin shows that the Mass thus celebrated, and in use throughout Germany, is the best preparation for understanding and appreciating the Solemn Latin Mass, the most beautiful, but also the most difficult form of the Eucharistic celebration.

The Community High Mass

The form of the Community High Mass, celebrated by the Apostolic Nuncio at the close of the Congress, has also made remarkable progress over the years. The classic form was used in which the people answer the priest in Latin, alternating with him at the Preface. The Collect, Epistle and Gospel are repeated in the vernacular by a reader. At the Gloria,

Credo, Sanctus and Agnus Dei the people sing hymns corresponding to the main ideas expressed in these ceremonies. One of the best presentation in English is now available in the small book of Father Joseph Kellner, S.J., "Our Community Mass."

What was especially remarkable about the Community Mass which was celebrated in Berlin on the 17th of August was the restoration to the faithful of their part in the Introit, Gradual, Offertory and Communion, and the restoration to the text of our Missals their original complete Psalms.

The verses of the psalms were rendered in polyphonic recitative tone by the choir, alternating with the people, according to the antiphonic procedure used by the faithful of the first centuries. The part assigned to the people is very easy, and does not require any preliminary practice, because after each verse the choir repeats the chorus which the people simply have to repeat. This way seems best in our missionary communities where books are often lacking.

The polyphony is easily replaced by solo or recitation in unison. The choice of the chorus is of capital importance. It is this that stresses the dominant theme by constant repetition. The melody should be simple and singable so that it will return spontaneously to memory and serve as an ejaculatory prayer during the working day.

This brief article suggests two conclusions. Even in the present state of the Liturgy, which is only part-way on the path of reform in which the Roman commissions are engaged, it

is possible to present to Christians, and even to non-Christians, a cult which praises God as He wishes to be praised. It transforms our systematic catechesis, and this without harming any rubric, into flesh and blood in the heart of the faithful. The realization of such a Liturgy demands of the missionary time and study, though it must necessarily be limited by the inadequate means at the disposal of the missions. Nevertheless, wouldn't it be wise to consecrate more time, energy and method to this important part of the apostolate?

"Catholic Days" in the Missions

Speech and pen cannot convince anyone that Liturgy well prepared and celebrated is the conscience of the Church and a meeting with God. One must have lived through it to believe it. One of the fruits of the Berlin conference is that many who participated in those great days go back home with the wish to find again, each Sunday, in their parochial Mass, something of the experience which they had at the "Catholic Day celebrations." They become active cells in the Liturgical Movements at the service of their priests.

Would it not be possible to organize on a more modest scale, Liturgical Days in the different sections of our Missions? The Christians who have had the experience of a true liturgical celebration, when back at home would willingly try to share their experience with the rest of the faithful during the Sunday ceremonies. Undoubtedly the organization of such days demands considerable effort, but much effort would be repaid, in the long run, by a more authentic, and more dynamic Christian life.

Liturgical renewal and missionary
adaptation demand a new attitude
Liturgical arts in the missions —

LITURGICAL ARTS IN THE MISSIONS

— By Johannes Hofinger —

IN the German edition of *Worship: The Life of the Missions* a special chapter on sacred art was not included, the editors contenting themselves with a brief mention of the subject in connection with the education of future missionaries. We felt ourselves justified in not treating sacred art as *professo*, in spite of its missionary importance, for two reasons. The first was the fact that here and there the opinion still exists, in the missions as in home countries, that the liturgical renewal is primarily concerned with promoting the beauty of liturgical ceremonies. To dissipate this misunderstanding, it seemed wise to reduce to a minimum any discussion of the liturgical arts, since, while they could and should be handmaids to the liturgical renewal, they are not its primary concern.

Our second reason was that for a fully effective discussion of this subject, good illustrations would be needed, but to include them would put the price of the book out of the reach of the missionaries for whom it is primarily written. Then, too, we were reconciled to omitting such a chapter, since we know that this subject involves various delicate questions which should not be touched on unless it is absolutely necessary.

Nevertheless, we now feel obliged to include a chapter on the liturgical arts in the English edition. Any study

of the liturgical renewal obviously requires such a chapter in order to be complete. Again—and this is a far more compelling reason—present trends in missionary countries, as we now realize, categorically demand the reorientation and renewal of the liturgical arts, as they do of liturgical music. In order to clarify our discussion, it should be noted that we are not attempting to deal with the whole field of Christian art, but only with art in the service of public Christian worship; that is, with liturgical art as such.

Since it is, above all, the particular situations in the missions today which has determined our addition of this chapter, it seems best to begin with an examination of this situation.

Low Standards of Christian Art

What is the condition of the liturgical arts in the missions today? The answer to such a general question obviously, will, not be the same everywhere. But it can hardly be denied that even in the missionary countries that possess their own ancient and lofty traditions of religious art, there is to be found, a fairly low standard of Christian art and that *very little* has been done in the way of genuine adaptation of indigenous tradition to Christian uses. This fact was emphasized recently by a competent authority in the field of sacred art.

Bishop Jerome Malenfant, O.F.M. Cap., Apostolic Prefect of Gorakhpur, and Director of the Commission on Christian Art established by the Bishops' Conference of India. Bishop Malenfant recently published a very significant article on "The Adaptation of the Liturgical Arts in India" (*Rhythmes du monde*—1957—255: 256) at the beginning of which he answers our question:

"What is it that we wish to know concerning Christian art in India? What it actually is, or what it could be? I will answer mainly the second question, since the answer to the first in somewhat deceiving and I should prefer to pass it over. It would be better, in fact, to dissipate at one blow any illusions. however consoling they may be, that certain expositions in the Vatican and elsewhere, and certain too optimistic articles or reports may have generated. True indigenous Christian art is, in India as in all missionary countries, as yet only a feeble seedling just beginning to bear its first flowers. Certainly, we can have great hopes for it, but up to the present, it has not had time to develop fully.

"We do possess in various countries a certain number of works of indigenous Christian art. But let us be honest, and recognize the fact that these are not always the work of native Christian artists; the majority has been done on command, for exhibition to foreigners. Such works of art are very rarely to be found in mission countries themselves, and still more rarely are they admitted into our churches. The native clergy, and Christians, and the majority of missionaries are often ignorant of their

existence or else they categorically reject them." (op. Cit. p.255)

In explaining the chief reasons for this deplorable situation, Bishop Malenfant first emphasizes the fact that converts from paganism often believe that they must not only abandon their pagan religion but also their traditional culture which they see to be so permeated with paganism. He writes:

"To this first difficulty is added the fact that certain colonizers, in pretending to civilize the peoples of the East, brought in a flood of their own inferior productions, while they themselves made every effort to reproduce their own homes in these "new" countries. In turn, the native peoples came to believe that to make themselves respected they must faithfully imitate the Westerners' way of life. So it came about quite naturally that clergy and faithful alike acted in the same way in the churches, and, in the domain of the liturgical arts as in that of 'objects of devotion,' the preference was given to products of European art.

Introduction of Western Culture

"The majority of the missionaries, alas, allowed themselves to follow this same trend. Ignoring or neglecting the clear and repeated directives of the Holy See, they did not in any way mean to introduce the culture and customs of the West. This is the second reason why, in India as elsewhere, the local art has found no place in our churches." (opus. cit. p. 258)

Bishop Malenfant is aware, of course, of the promising efforts toward the development of indigenous

sacred arts made in various missions. He himself mentions and recognizes the work done by modern Indian painters such as Angelo da Fonseca and Angela Trindade. But he rightly points out the fact that these efforts are a first modest beginning, and that their productions are only in rare cases intended for liturgical use.

From Bishop Malenfant's words, it is quite evident that what he says is intended to apply not only to India, a country particularly rich in non-Christian religious art, but also to mission territories in general. Anyone who knows the situation from experience will hardly be tempted to oppose these statements. True, Bishop Malenfant is speaking only of indigenous Christian art. But is the situation with regard to imported art any better? Can we say that this foreign art makes up by its high quality for what it lacks in suitability to the people's native genius and needs?

A sincere examination of the present situation forces us to admit at once that *imported* Christian art is, generally speaking, of a very low artistic quality. In fact, all too often, it is positively unworthy to be called art in any sense of the word. This is especially true of the "art objects" produced in Western factories and sent to the missions. An enormous amount of distastefully "artless" art has been brought in, even from countries that have a great Christian tradition.

But even where the imported Christian art is of a relatively high standard and has been accepted by the people, it cannot be considered as being the genuine expression of their own mentality and way of life, and we should not deceive ourselves into think-

ing that it can become so. It always remains foreign, and unnatural, even though the people are so accustomed to it that they believe they like it. The truth of this statement may be seen from the fact that even among mission peoples who are undoubtedly gifted in the field of art there are extremely few Christian artists able to produce good work in Western styles. Even the Christian elite among these peoples, then, can at best only accept and, perhaps, appreciate our Western art. They cannot create it themselves.

We also find educated Christians, not excluding seminarians and priests, who often show a remarkable lack of taste with regard to Western Christian art — for example, when seminarians choose pictures for their ordination cards, or when priests select sacred pictures, statues, and liturgical furnishings for their chapels. Nor can the lack of artistic training be held entirely responsible. This lack of taste results also from the fact that Western art is in no way the genuine expression of their own personal experience; they have no "feel" for what is good in it, and are therefore attracted simply to what shines the brightest and appeals most immediately to the senses.

The general picture of the condition of Christian art in missionary countries is not a consoling one. Certainly we missionaries of today are aware of our deficiencies in this field far more clearly than were our predecessors of a generation ago. In the era when colonialism was taken for granted, the question of the fostering of sacred art at once indigenous and truly Christian was not as vital as it is in our present era of independence, with its emphasis on native cultures.

In the age of colonial imperialism even the inferior products of the art of the Western conquerors were unquestioningly accepted as real art and admired as such, though they were not understood. This is no longer true. Today we have to reckon with not only the new political situation and its cultural repercussions, but also the new spirit in the arts themselves, which value sincerity so highly, while detesting and fighting pitilessly against empty forms and soulless imitations.

All this makes an examination and a reorientation of our attitude to the liturgical arts in particular, absolutely necessary. To neglect this demand of our times must sooner or later involve us in great difficulties in the carrying out of our missionary apostolate. The individual missionary, especially if he is working out in the "brush," the jungle, or is completely absorbed in the pastoral care of "old" Christians, may not yet be aware of its urgency. But this does not prove that it does not exist, and is becoming daily more pressing.

Demands of the Liturgy Itself

What the present political and cultural developments in nearly all mission countries demand, therefore, is the cultivation of a religious art that is at once truly indigenous and truly Christian, together with the setting up of stricter standards of artistic quality for art objects in Western idioms that are sent from the home countries or produced in the missions. But we also should realize the fact that the liturgy itself lays down these same requirements.

Since liturgy is *corporate* worship, it requires the use, not only of men's

souls, but also of their bodies and material things as well. And since it is *worship*, it necessarily tends to attract to its service the most beautiful and skillful human productions, since only the best can even begin to express man's reverence towards the infinite majesty of God, and his gratitude for God's countless and priceless gifts. Even in non-Christian cults this immanent tendency of corporate worship to make use of human arts has always been evident, and has effected at all times, among all peoples of any degree of culture, a deeply rooted *connubium* of religion and the arts. This should be even more true of the liturgy of the Church, since liturgy is the purest and loftiest idea of God's majesty that the church communicates to her children, since she considers the visible world as "the work of His hands," and summons us, as God's beloved children, to praise Him for the grandeur and goodness that He manifests in this visible creation.

This does not mean, of course, that we Christians cannot do without great art in our worship. Christian worship is fundamentally our filial adoration in spirit and in truth (John 4, 24), and as such is essentially independent of art—in the sense that it can be carried out perfectly in the extreme poverty of a missionary out-station and be lacking in a magnificent service carried out in a beautiful cathedral. Yet a truly Christian attitude makes us ready and eager to bring the service of the arts to aid our filial worship.

Under any circumstances, genuine Christian reverence requires that we eliminate all insincere and unworthy works of art from the service of the

ergy, while the true missionary spirit impels us to avail ourselves of the natural gifts of the people among whom we are laboring, so that these, too, may take their place in the one great worship which the Word Incarnate offers to His Father in the Church. But this means that liturgical arts must be in accord with the mentality and needs of each people.

This accord is required also for the development of a truly active and personal participation by our faithful in the sacred mysteries. The reason for this is its psychological value—the forms used in corporate worship, are familiar to the people, and are the genuine expression of their particular mentality, the easier it is for them to take their personal active part. Whatever makes the worshipping congregation feel more at home in carrying out a liturgical celebration, facilitates true participation.

Need to Cultivate Indigenous Forms

Moreover, we of the Latin rite have a special need to stress and to cultivate truly indigenous liturgical arts, since the possibilities of adapting the liturgical language and the rite itself to the mentalities of the various missionary peoples, is for weighty reasons quite restricted. The liturgical arts need to compensate in a special way for this rigidity. This may be one of the reasons why the ecclesiastical authorities favored indigenous liturgical arts even in periods when liturgical legislation itself was extremely cautious about any adaptation of the liturgical language and rite. We can certainly say that if the

cultivation of indigenous liturgical arts has been lacking in the missions, it is not the result of any unfavorable legislation, but of quite different causes.

In addition to this requirement of suitability to the particular culture of the worshipping congregation, true liturgical art must have other essential qualities, all derived, like that of suitability, from this one fundamental requirement: liturgical art is *functional*. Liturgical art can never be an end in itself: it is essentially a means. It exists for the service of worship. It carries out its proper function insofar as it really aids and fittingly expresses the genuine Christian worship of the community. As soon as this essential and unique task is neglected or forgotten, the arts become a hindrance to the liturgy and need to be reoriented toward their proper goal.

Among recent writers, Father Jungmann, in particular, has pointed out repeatedly what a great service rightly oriented art can render to Christian worship, and, equally, what a grave danger it can be when it goes astray.

He says, "Admittedly the arts do also constitute a danger for the liturgy. In art there seems to be a kind of centrifugal force, a tendency to break loose from the holy and humble service of divine worship and to become an end in itself. It is necessary, therefore, to return to the living principles of its proper use." *Public Worship*—London—1957 pp. 6 pp.)

The harm that can be done by disoriented liturgical art is all the greater, obviously, in countries where external conditions have produced some kind

of hypertrophy of sacred art—but this is hardly the case in the missions. On the other hand, it is especially important in the missions that whatever liturgical art is available should fully carry out its proper function. And this function specifically, is, to *pro-
fess* and to proclaim the Good News of salvation, just as the liturgy, itself, is our profession of faith and our proclamation of it in worship. This particular “proclaiming” is, directed above all, toward the faithful and carried out by them in prayer. It is not primarily a missionary proclamation to those outside the Church. It must, therefore, be intelligible to the praying community and it must be the fitting and living expression of their faith. It must be the sacred art of the community and *for* the community.

This means, obviously, that the liturgical art used in any given church or chapel needs to be in accord with the particular genius of the national culture and its arts. But it also means that it should fit the needs of the particular congregation for which it is intended. In the missions, especially, the concrete circumstances of a given community may necessitate variations from the general idiom of the national culture.

Like the liturgy itself the liturgical arts are not called upon to proclaim simply something about the Christian faith, but “the” faith, the central mystery of our religion, the mystery of Christ that we proclaim and celebrate and re-enact in our Christian liturgy. Genuine liturgical art, therefore, needs concentration on the essentials of the Christian religion. This concentration does not necessitate

of itself a high level of artistic talent or achievement. With the necessary religious understanding and good will, it can be assured without any great expense—that perennial missionary problem.

And yet such concentration is of the utmost missionary importance, both directly and indirectly. Indirectly, it assists greatly in the Christian formation of our faithful; directly, it communicates to non-believers a true notion of the Christian religion. It is both understandable and tolerable that our sanctuaries in the missions should be distinguished more for their poverty than for their wealth of art. But that they should so frequently exhibit an undeniable lack of religious concentration is deplorable. The great majority acquaint a visiting non-believer with many Christian devotions, but they seldom proclaim with sufficient emphasis “the” Christian mystery and its unequalled greatness—either to strangers or to the faithful.

This lack of true Christian concentration in the liturgical arts is certainly closely connected with the same deficiency in our preaching. And so we can hope that the return to the necessary concentration in preaching, so characteristic of the renewal of both Christian preaching and Christian art in the home countries, will be fully effective in the missions also. Such concentration will see to it that the altar itself is given more importance than the altar furnishings and altarpiece; the baptistry than the statues of saints, etc. It will, above all, unite us with the Christ of glory, through Whom, in Whom, and with Whom, all our Christian worship rises up to the Father.

Promoting Progress in Liturgical Arts

It is not enough, obviously, to deplore the poor condition of sacred art in the missions nor to point out that the liturgical arts should be and are, are not at the present time. We must also try to indicate what can and should be done here and now in order to improve the situation. The following suggestions, as we well know, are not exhaustive or complete, but they do at least deal with points that are of special importance at the present time.

Let us do everything in our power to stop both the importing and the producing of aesthetically inferior art. How can this be done? In relation to the imports from his home country, the poor missionary finds himself frequently in a very difficult situation. In his poverty, he is most grateful for the generous help of his benefactors and he cannot, in fact, do without it. But as experience shows, mission-founded generosity is not necessarily combined with good taste and a real understanding of the situation in the missions.

This difficulty might be reduced to a minimum if the mission bureaus of the various missionary Societies were to possess this good taste and understanding, and help us influence our benefactors in the right direction. As a rule, it is much more helpful (and economical), to give the money to have objects of art made in the missions, rather than to send them ready-made to the missions. This procedure favors the development of the liturgical arts in the missions. It makes it possible for the missionary to get what is really suited to his needs. Moreover, for the amount of

money, which in his home country could buy only mass produced objects of poor taste and poor workmanship, he can frequently obtain in the missions good products of indigenous craftsmanship.

Concerning the production of objects of liturgical art, in the missions we must admit that up to the present time it has imitated to a great extent the bad taste of the imported variety. This is true not only of manufactured articles, but also to a shameful degree of handmade products as well. In the missions, as in the home countries, there are quite a few orphanages and converts supporting themselves by producing religious articles. In general, such work shows considerable technical skill combined with poor taste. But these centers could do much to develop indigenous liturgical arts if their leaders and directors had the necessary artistic and liturgical training. Would it not be possible for the diocesan commissions for sacred arts, which are supposed to be established and functioning in every diocese in the missions as elsewhere, to insist effectively on a better artistic formation of these directors and teachers?

In this field, as in others, the kind and the quality of the products depend above all on the taste and the demands of the customers. Let us, then, promote the production of true and worthy sacred art through a better formation of the most important customers in this field, the missionaries themselves.

Missioners' Aesthetic Sense

Very little has been done in the past about a better aesthetic formation of future missionaries. The instruc-

tion of the Holy Office *De Arta Sacra* (Act. Ap. Sed. 1952—p. 542) asks for the solid formation of future priests in the field of sacred art. Missioners, both foreign and native, need such formation even more than do priests in the home countries. It would not require a lengthy special course in sacred art: the necessary theory could be included in the liturgical courses or given in some condensed lectures, perhaps in the latter part of the summer vacations (which in the missions are mainly spent in the seminary).

More important than special lectures on sacred art is the formation of really good taste. The missionary may never have the opportunity to buy a work of great art; he has to learn how to make good use of what is available. He does not need to know names and dates in history of art, but he does need to possess the educated good taste by which he can manifest in his very poverty both religious reverence and human cultivation. Obviously, the essential prerequisite education for this in good taste is training in order and cleanliness.

Such education must begin long before the time of the major seminary. Everything that the students see about them in the preparatory seminary, and especially in its chapel, from the time they begin their formation, (the way they plan and celebrate festivities, etc.), should aid and not hinder this education. We must not only show them many works of art, at least in good reproductions, but also indicate why a given work of art is beautiful and why another is not. Moreover, here, as in the field of sacred music, we must encourage the students to appreciate the art of traditions other than their

own, and to give them some awareness of the universal criteria of all true art as well as the special criteria of Christian liturgical art.

The studies known as "the humanities" should, of course, assist greatly in this formation, provided that together with the letter we manage to communicate the true humanistic spirit. If we thoroughly imbue the students with the spirit of the liturgy itself, this will prove of even greater assistance. In the liturgy, we not only learn how to pray, but also are given an effective training in good taste and the true sense of beauty. There is no doubt that one of the major causes of the lack of good taste to be found among the pious faithful and even the clergy is the neglect of the liturgy and its spirit.

Opposition of Native Clergy

It may seem strange, at first glance, that the native clergy in mission countries are often found to be quite reserved about, or even strongly opposed to, the use of indigenous forms and techniques in liturgical art, especially in painting. One reason for this opposition is the feeling that first attempts along these lines are generally immature products showing more good will than artistic perfection. In this case the opposition comes from good taste and a real sense of fitness, although it may be, that such critics expect too much from what must be beginnings.

Another cause of opposition along the same lines may come from people of trained taste who feel that native styles and techniques are being used wrongly, or have not been truly Christianized and so carry the wrong connotations, as can so easily

happen in the case of liturgical music when a Western artist attempts to use indigenous Eastern materials. But there are many other cases in which the opposition comes simply from insufficient education in the field of art. Such people simply do not recognize the poor quality of the Westernized Christian art in their mission, and they treasure it because they are used to it. The only way of solving this particular problem is by improving the education both in art and in liturgy given in the seminaries, and throughout the whole educational system as well.

We also need a better training for Christian artists. There have been as yet, very few Christian artists in the missions, either native or foreign. In many places, there are no first-class artists and, perhaps, none even of second rank. There are only a few dilettantes, some untrained enthusiasts, and a group of skillful artisans. As in the case of indigenous sacred music, we cannot command or produce true artists at will. But we can and should, at least, give a better formation than we are giving at present to the aspiring talents we possess. They should be encouraged and enabled to study the artistic traditions and the modern trends in their own country. They should be able to receive training and inspiration from the leading native artists of their country. But if they desire to produce work that will be truly liturgical art, they need to be, as a necessary prerequisite, thoroughly imbued with the spirit of the liturgy and to study the special function of their particular art in relation to the whole work of Christian worship. Thus, and thus only, can liturgical artists

succeed in truly serving the worshipping Church.

The recommendation is often made today that laymen should be encouraged to go out to mission countries to aid in the missionary apostolate. Might not this field of liturgical art be one in which lay missionaries could be especially useful and carry out a greatly needed work? A layman, who was himself a trained and practicing artist, would be in a much better position than a priest or religious to make the right contacts with native artists and native trends in art, and to lead them to the service of Christian worship. But it goes without saying that such an artist-missioner would need to be imbued with the spirit of the liturgy, or he would do more harm than good.

Regional Commission for Sacred Art

In addition to the elimination of undesirable art, and to the better formation of customers and artists alike, we also need a more effective guidance on the part of the ecclesiastical authorities. As we have already mentioned, the instruction of the Holy Office concerning sacred art (June 30, 1952), requires the formation of a special commission on sacred art in each diocese. The instruction supposes that, in addition to these diocesan commissions, there exist metropolitan commissions outstanding for the special qualifications of their members. In the missions, this would mean the establishment of a special commission of sacred art on the national level in each country. How important their task would be may be seen from the above mentioned article by Bishop Malenfant, who is himself the director of such a commission in India.

He writes, "in January, 1950, the Plenary Council of Bangalore, basing its action on the pontifical directives and making them explicit so far as was possible, indicated courageously the path that should be followed in working toward a prudent renewal and reorientation of the liturgical arts in India. Drawing their inspiration from a resolution of the same council, the permanent Conference of the Indian Hierarchy instituted, at its meeting in October 1953, a Commission of Christian Indian Art.

"The role of this Commission consists in sounding out the opinion of the Indian clergy and faithful; in striving to orient it gradually in the direction desired by the Holy See and by our bishops; in studying, with the aid of persons competent in this field and in consultation with Indian priests and with foreigners working in the missions, what it is actually pos-

sible and desirable to do here and now, while always preparing for the future. We endeavor to guide and encourage artists, to foster new talents, and, above all, to awaken the interest of the clergy of tomorrow in our Indian seminaries and houses of study and also to arouse the interest of the most influential section of the Catholic public by means of circulars, talks, scholarly journals, exhibitions. We are as yet poorly supplied both as to personnel and means. But a certain changing of opinion and some perceptible progress can be noticed from year to year." (Malenfant. op. cit. p.266.)

If everyone working in this field could say as much, how bright the future would be for the order and beauty of the houses of God all over the world and for the integrity and fullness of the worship offered to the Father through Christ by His children of all races and nations !

"Persevering research carried out with laborious study, on the part of her missionaries of every age, has been undertaken in order to facilitate the deeper appreciative insight into the various civilizations and to utilize their good qualities to facilitate and render more fruitful the preaching of the Gospel of Christ. Whatever there is in the native customs that is not inseparably bound up with superstition and error will always receive kindly consideration and, when possible, will be preserved intact. . .

"The herald of the Gospel and messenger of Christ is an apostle. His office does not demand that he transplant European civilization and culture, and no other, to foreign soil, there to take root and propagate itself. His task in dealing with these peoples, who sometimes boast a very old and highly developed culture of their own, is to teach and form them so that they are ready to accept willingly and in a practical manner the principles of Christian life and morality; principles, I might add, that fit into any culture, provided it be good and sound, and which give that culture greater force in safeguarding human dignity and in gaining human happiness. Catholic inhabitants of missionary countries, although they are first of all citizens of the Kingdom of God and members of His great family, do not for all that cease to be citizens of their earthly fatherland."

— Pope Pius XII; *EVANGELII PRAECONES*, June 2, 1951

Reports And Comments . . .

A Good Introduction to our Christian Message

MANY missionaries are looking for a good book as an introduction to the Message of Christ for new-comers; a kind of apologetics for beginners interested in Christ and yet who are still in doubt about His teaching. A good book, written in French and published in 1951 by Father Thivollier: *Toi qui cherches. ! Toi qui doutes. !* Issy les Moulineaux, 8 impasse Duquet- pp 392) will meet their needs most satisfactorily.

Father Thivollier is a genuine apostle of popular missions in France, and very experienced in the ways of dealing not only with the modern pagans of our great cities but also with indifferent Christians who, bothered by many doubts, have abandoned the practice of their religion. His work is the fruit of his preaching and breathes the living atmosphere of real discussions and contacts with unbelievers. He likes to be called "The missionary in Gipsy-van," because he writes his books while giving his missions.

His book is a catechism for adults who have problems and want to solve them. Although apologetic in treatment, it seeks rather to impart a dynamic Faith than to defend it. Each chapter is a talk on a topic that, as a rule, treated by itself and which is easy to adapt to a conference.

The language is simple, direct, concrete and colloquial.

The *general plan* of the book is as follows:

The first part (55 pages) places man before his destiny as a contingent being, in need of others and especially of God. The author proposes the two solutions given to the religious problems of mankind; religion and atheism. In an historical survey he shows how the great non-Christian religions which try to give the correct answer to those distressing questions about our destiny, and which make men so anxious in the depths of their souls, fail in their purpose, as also does atheism, which is still more deceiving.

In the second part, which is by far the most important, he narrates the historical wonders of God's Providence for us in His revelation and salvation. The story of the chosen people introduces vividly the life and mission of Christ who bases His teaching on His miracles. Stories of both the Old and the New Testaments are introduced by an apologetic study of the sources of revelation. A special and interesting chapter is given to the study of the Resurrection of Christ. The message of Jesus is then exposed in its essential parts as the Glad Tidings of our salvation through Christ's sacrifice for us.

The third part explains the mission and the life of the Church as the instrument of the Savior in applying His Redemption to us. A detailed and practical study is made of the sacraments. Finally, the fourth part deals with the enthusiastic vision of the "Last Ends," and expounds upon the great problems of death and the future.

The *chapter* plan is quite simple, yet very effective because it is perfectly adapted to the psychology of adults. The question is first expressed in a very realistic manner and answers which do not satisfy reason are given. Then the Christian solution is offered as a true light, leading to practical attitudes and deeds.

What is fairly characteristic of this book is its caution in approaching the Christian message in an apologetical way. It not only defends the Christian truths but also builds a doctrine adapted to simple mentality. Nevertheless it provides matter for deeper philosophical discussion as well. The author's care, in avoiding direct exposition of a doctrine which, although very beautiful, would be rejected due to the lack of an adequate preparation, makes him approach the matter from an historical and biblical point

of view. This method is surely more adapted to simple people than a explanation based on a systematic catechism.

The moral law is presented as the normal consequence of the wonderful Christian vocation and is thus better appreciated and accepted. The law of human solidarity precedes the Natural Law and the Ten Commandments are followed by a special chapter on social obligations, Christian judgment on human works and material progress.

The missionary value of such work is evident, as was pointed out at the beginning before accepting the Gospel in its splendour, our catechumens have to be progressively oriented to it. The general introduction as presented in the first part of the book, is especially fitted for such an approach. The study of the great non-Christian religion is made with respect and even sympathy, yet judged with objectivity and severity. The author avoids anything whatsoever that could offend non-Christians. Finally, the biblical and historical approach is indeed a very appropriate method for those who are taking the first steps towards the Faith.

— Rev. John Seffer

A Handbook of Dogma and Apologetics for Missioners

MANY missioners have asked whether there is a textbook of dogmatic theology which embodies the principles set forth in Father Anthony Drexel's article "The Kerygmatic Renewal and the Missions" which appears in this issue of Mission Bulletin. The first and quite promising attempt along this line is the text-

book of Maurus Heinrichs, O.F.M. which first made its appearance a far back as 1942-43 in Peking. The book has proved useful not only for mission seminaries but also for missioners after they have finished the theological studies. Its great utility is clear from the fact that a third edition was published in Hongkong

summer, (Maurus Heinrichs, O.F.M., *Theses Dogmaticae*, 3 vol., Hongkong, Studium Biblicum O.F.M., Kennedy Road, 1958, vol. I pp. 1-480; vol. II pp. 480; vol. III 572.

The book was originally intended for the mission seminaries in China. Since the day of its publication many missionaries have become interested in this textbook, and many priests in Europe and America have found this book helpful in refreshing and deepening their knowledge of theology. After all the seminaries on China mainland, formerly so flourishing, were forced to close, the second and third editions were published at the demand of missionaries and priests in Europe and America.

Father Heinrichs' *Theses Dogmaticae* contains a careful balance between scholastic and the kerygmatic approach. Without mentioning the term "kerygmatic," the book excels in expounding precisely those principles which the kerygmatic renewal has stressed: concentration on the essentials of Christian revelation, showing wonderful interior unity, and its proper orientation to Christian life. Throughout all parts of the book the author constantly confronts the ideas of the people to be evangelized with the message of Christ. The author provides numerous supplements in which he compares the chief teachings of Christianity with ideas drawn from ancient Chinese philosophy. We are sure, the author, himself, would agree that in any later editions he should be more explicit in presenting the Christian message vis a vis the Chinese world and mind of today.

The most remarkable feature of the book, the *momentum thesios*, which

is placed after the explanation of the thesis, should, according to the intention of the author, form the center of each thesis. Its aim is to make the future "herald" of the faith grasp the religious beauty, the grandeur, the theological importance, and the practical values for life of the dogma studied. In this way the text helps the student to master the particular thesis, with greater theological thoroughness and at the same time helps him in his priestly prayer, his life, and his preaching. This purpose would be achieved more fully perhaps were Father Heinrichs to give these *momenta* a more systematic structure, without sacrificing the deep fervor with which they are treated. As they now stand, the *momenta* form an independent though substantial theological meditation on the elements of the thesis rather than a systematic exposition of the whole. The external form, itself, would clearly indicate that this really is the science of theology, but which, in this instance culminates in religious penetration and appreciation.

On the whole, the book excels in the presentation of Christian dogma rather than in its demonstration. The book would be essentially improved through a thorough revision of the proofs of the theses. Moreover, well-selected bibliographical notes ought to be added. As a matter of fact this has already been done in the latest edition on fundamental theology, but is still lacking in the present three volumes on dogmatic theology.

Finally, the exposition of the more important dogmas ought to be accompanied by some sermon outlines. Certainly a good doctrinal exposition of the doctrine is already a great help,

but more specific suggestions could be given. These complementary notes would naturally come at the end of the thesis, and should be concise, and deal only with the essentials. As missionary experience constantly shows, the future apostle needs these aids. Where could they be better provided than in connection with the theological exposition of Christian doctrine which should always keep future preaching in view.

Though the third edition of the *Theses Dogmaticae* is merely a reprint of the second edition, which was

shorter, but scarcely better, than the first, the second edition of *Fundamental Theology*, which the author published last summer, is a careful revision. (Maurus Heinrichs, O.F.M., *Theologia Fundamentalis*. Editio Altera, Tokyo, Studium Biblicum Franciscanum, 1958, pp. 554.)

We hope that the author in the near future will be able to present a similar thorough revision of his *Theses Dogmaticae* which even in their present form have been a great help to the missionaries.

— Rev. Johannes Hofinger

Mission Liturgy Expert Dies in Manila

ON September 27th, the Institute of Mission Apologetics in Manila lost one of its co-founders with the death of Rev. Joseph Kellner, S.J., One of the most experienced and most active specialists of Liturgy in the Missions has left us just at the time when his works were becoming more and more known and appreciated in the international field.

In the summer of 1954, without any rest after his expulsion from China, Father Kellner went to Manila where he helped to establish the Institute of Mission Apologetics. There, he occupied himself in a special way with the problems concerning an opportune revival of Liturgy in the Missions. For this work he was well-fitted by his personal interest, long years of missionary experience in China and, especially, by his thorough study of all ecclesiastical documents and the best modern authors in the field of pastoral liturgy.

With solid knowledge of, and religious reverence towards, the present

liturgical legislation Father Kellner, combined a penetrating insight into the pastoral values and possibilities of well arranged liturgical services. His mastery of sacred music enabled him, in a particular way, to see and to emphasize the important role of sacred music in missionary liturgy. He gave his very best when he wrote on sacred music in the missions and when he proposed samples of texts which may be used by the faithful in order to participate fittingly in the holy sacrifice of the Mass and other services.

Examples of these types are both his booklet "Our Community Mass" (Manila 1956, Institute of Mission Apologetics),—Rev. Joseph Jungmann, S.J. called it a "masterpiece of its kind"—and the texts he proposes for Sunday services without a priest, for outposts in the missions. He presents these texts in the book, *Worship: The Life of the Missions* which has just been published (University of Notre Dame Press, Notre Dame, Ind.).

Communist Policy

Mao's Challenge to Khrushchev

KHRUSHCHEV'S sudden and secret visit to Peking on July 31 and his withdrawal of his previous acceptance of Britain's proposal for high-level talks on the Middle East within the framework of the United Nations Security Council, reflect the growing influence of Mao Tse-tung in world affairs.

The *Times of India* commented that it was hard "to resist the impression, which the joint communiqué has so powerfully reinforced, that the Communist Powers are interested in the summit for purposes which have nothing to do with peaceful agreement. The entire tone . . . is aggressively Stalinistic but the accents are unmistakably those of Mao Tse-tung."

Considerable emphasis was placed on the communiqué on Sino-Soviet unity which, however, was apparently reached only after a complete volte-face by Khrushchev. Mao, it is clear, was not prepared to countenance Security Council discussions, in which not only would Communist China have no voice but a decisive vote would be in the hands of Nationalist China, as a permanent member of the Council.

The steady increase of Mao's influence on international affairs has been obvious during the last two years.

Probably it was the events of 1956, when a series of crises were precipitated by Soviet policies, that finally encouraged the Chinese leaders to state their own views on international and Western affairs uncompromisingly. A Chinese Communist Party statement in December, 1956, provided a theoretical analysis of recent events in Europe, rebuked Tito for his inadequate appreciation of Soviet intervention in Hungary, administered an implied censure of Soviet Great-Power chauvinism, and gave clear support to Gomulka in Poland. This statement was followed by Mao's speech on the correct solution of "contradictions"—from the implications of which the Chinese Communists were forced to retreat in some measure in the summer of 1957.

In March this year, when the Yugoslav League of Communists published their controversial Party program reiterating the "heresies" that had caused the 1948 break with Stalin, the first attacks on Tito were made in Peking. The *People's Daily* of May 5 employed words and arguments almost identical with those of the Cominform resolution expelling Yugoslavia in 1948. It was only four days later that Moscow followed the lead, and then in less intransigent terms.

A further indication of Mao's growing power is the alacrity with which the *People's Daily* applauded, within 24 hours, the announcement of the execution of the former Hungarian Prime Minister, Imre Nagy. There are grounds for believing that China instigated this action in the face of Soviet opposition. The article claimed that under present conditions revisionism was the most dangerous enemy in the international Communist movement: "there is not the slightest ground for compromise between the Marxists and revisionism."

The recent discussions in Peking resulted undoubtedly from a considerable loss of face in China. On July 23 the proposal for summit talks within Security Council framework was described in the Peking Press as "this deceptive plan . . . full of pitfalls and loopholes . . . Most of the Council members are American-controlled, including the Kuomintang man who represents nobody except the moribund Chiang Kai-shek. . . ." Two days later, Khrushchev agreed to the plan and the Chinese were compelled to welcome and declare support for the proposal and "hope that the special Security Council meeting with the participation of the heads of five Powers can be held as soon as possible." It is not surprising that such humiliation was followed by the precipitate visit of Khrushchev to Peking.

The present balance of power between the two Communist leaders is such that clearly Mao Tse-tung is not in the position of being able to dictate policy to Khrushchev. China urgently needs Soviet economic and military aid.

Khrushchev, however, needs Mao's support; he has plenty of rivals in the Soviet Union, whereas Mao's power is apparently supreme and, for the present, unchallenged. Mao is also the leading ideological figure in the Communist world. No one in the Soviet Union approaches him in stature.

At the Peking discussions, he not only obtained a reversal of policy on the Security Council meetings but also a promise that the Soviet Union would agree to follow a tougher line in foreign policy. The Chinese Communist leaders are reluctant to see an East-West détente at the present time since external unrest provides them with justification for their internal policies. It has, therefore, suited the Chinese to adopt a more bellicose attitude over the Middle East crisis than the Soviet Union cared to take. Only on July 25, the *New China News Agency* threatened the dispatch of volunteers to the Middle East, although Khrushchev has always opposed the idea, maintaining, as he did to Indian peace delegates on July 29, that the "participation of volunteers of other countries in events in the Middle East would mean a real war."

The view (attributed by Tito to China's Communist leaders) is that China would survive a large scale nuclear war better than any other country since 300 million of her total population of 600 million would be expendable.

It has become clear that China has emerged as a Power which while still dependent on the Soviet Union in certain spheres, has attained ideologi-

al equality. Tito can rebel against Moscow, but China will in future negotiate on equal terms, even on questions outside her own direct sphere of influence. So far, China has in the main supported Soviet

policies, but it must be as clear to Khrushchev as it appears to the rest of the world, that she is already a potentially formidable rival for ideological leadership of the Communist bloc.

Men - Valuable Cattle

WHILE the Chinese Communist Government is still trying to reduce the birthrate by organizing birth control drives and exhibitions, it is giving renewed emphasis to the theory that a large and growing population is an asset, on the ground that "people are not only consumers, but . . . are above all producers." *Peking Radio* clearly revealed the thinking underlying this formula in a broadcast on July 13. "Chairman Mao once said that men are the most valuable among all things in the world. . . ."—because they produce and accumulate wealth. Of course, whether or not their full value is realized depends on the social and political system. "In our Socialist countries, people are our most important wealth and the source of the greatest productivity." This is because they have been "liberated": "under the leadership of the Communist Party, as long as there are people, any miracles . . . can be created."

Po Yi-po, Chairman of the State Economic Commission, puts the matter in more concrete terms in a *Hungchi* (Red Flag) article. The peasants produce the grain and raw materials for light industry; heavy industry needs raw materials too. "On whom do we rely for the mining of the raw materials? Mainly on the

peasants. This has created a new situation...we must depend not only on the working class, but also on the 500 million peasants as well."

The fallacy in this totalitarian view lies in the fact that the productive capacities of the 600 millions, increasing at the rate of 15 million a year, do not match their requirements as consumers—at least not as interpreted in the Communist economic plan, 80 per cent of the labor force being virtually unskilled. Hence the rate of population increase progressively aggravates the problems of (a) the food supply—already admitted to be, on the average, barely adequate for minimum requirements, (b) the supply of other consumer goods, admitted to be inadequate, and (c) the provision of education, for which the State has given up much of the responsibility, owing to lack of funds.

These difficulties are recognized by the propaganda machine, which now claims that, far from having unemployment, China "has even a shortage of manpower," and gives warning that as a result, workers are to work harder, their dependents are to be "liberated from drudgery and domestic chores" (by yet another reversal of the Party line) and put to work in production, while peasants will work in mines and factories

as well as doing flood and drought prevention work, taking part in time-consuming drives to eliminate sparrows, illiteracy, individualist thoughts, etc., etc., and will see more of their crops than ever disappear in taxes, open or concealed, for financing local industry.

By such means the régime presumably hopes eventually to overcome the shortage of raw materials which rarely threatens to make the "leap forward" in production impossible.

In the short-term, the only solution is to launch a scrap-metal collection drive and to popularize "native" methods of production and the use of substitutes. Some indication of the shortages in China is given by the scale of smuggling, apparently even from other Communist countries, such

as North Vietnam, North Korea, and even the USSR. The *Liaoning Daily* reporting an increase in smuggling, denounced certain Government organs and enterprises—who would have priority in obtaining legal supplies, if any—for sending agents to border towns to buy smuggled high-speed steel, ball-bearings and steel for shell-cases, as well as razor blades, tooth brushes, watches, etc.

A Communist report from Ining, capital of the Ili Kazakh "Autonomous" Chou (area) on the Russian border, describing an intensive anti-smuggling campaign which has been launched there, accuses transport personnel of smuggling similar consumer goods, about 3.7 million yuan worth of which found their way to Urumchi last year.

Exploitation of Children

IN North Vietnam, a campaign has begun to explain the new Socialist character of school holidays. Schools now remain responsible for the children, and, in accordance with their mission of turning the children into "Socialist laborers," mobilise them for productive holiday labour, such as building dykes and cleaning streets. Communist Press reports show that the "southern" schools, (for children of personnel regrouped from the South under the Geneva agreements) have been the first to suffer—not surprisingly, since this is part of a campaign to split up and suppress opposition in schools and academic circles, and the southerners have been among the most restive.

President Ho Chi Minh has ordered that the higher educational system shall "turn intellectuals into peasants and workers, into intellectuals". While at one end of the age-scale school children are being kept busy with exhausting if useless work, at the other the move to separate senior professors and direct them to manual labor to "improve their thoughts," seems to have started.

Current propaganda makes it obvious that the régime is concerned to disperse intellectuals from Hanoi, because their exchanges of ideas had threatened to turn the university into a "bastion against the revolution and the Party" and had allegedly infected teachers and students in the high-

...hools and—even more dangerous—
teachers' training college itself.
...ouraged by their professors, the
...students had produced their own

magazines *Tu do Dien dan*, *Free
Speech and Dat Moi*, *New Land*),
spreading "reactionary" and revision-
ist doctrines.

Malayan Terrorists' New Weapons

THE period of amnesty for Malay-
an Communist Party terrorists,
ended when the Federation of
Malaya achieved independence, ended
July 31 with over half the country
"white" (free from curfew and other
terrorist restrictions) and some
100 guerillas still in the jungle. A
document found on a dead terrorist,
who had not carried out the instruc-
tion "burn after reading" attached
to it, reveals the Party's plans for
switching to political warfare. It is

to defeat the present Alliance Govern-
ment (comprising the three chief racial
groups) at the elections by supporting
"Socialist front" parties such as the
Party Rakyat, Labor Party and
Socialist Youth League. The method
will be to "instigate the children and
students to create disturbances" (.....
"any sort of annoyance will serve
the purpose")—a Communist technique
already familiar in many parts of the
world. Through them, the Party will
also try to influence their relatives.

Tactics in Burma

THE Central Committee of the Com-
munist-dominated Burma Workers'
Party (BWP) held a meeting early in
May to consider how to exploit the
split in the ruling AFPFL party. They
decided to support U Nu's faction as
the lesser of two evils, since U Kyaw
Swe was held to favor a strong
stance against China over the border
question. The split was regarded as
the difference between the agents of foreign
imperialists and national capitalists, and
in uniting with the latter, while at
the same time struggling against
them, it was decided, the BWP would
have the best chance of establishing
"People's Democracy" as a result
of their victory. In accordance with
this policy, the above-ground Com-

munist in the National United Front
appealed to the insurgents to end the
civil war, and take up U Nu's offer
of legislation of the Party, on the
ground that the withdrawal of U Ba
Swe's Socialist Party from the AFPFL
had removed an "obstacle to peace."
The Communists in Burma are how-
ever in their usual state of confusion.
The "People's Comrades' Party"
(PCP or white band PVO) Central
Committee decided to give up arms
on June 3 and formed joint teams with
the army to organize the surrender
(*The Nation*, July 11). The BCP, on
the other hand, are still refusing to
surrender, although prepared to
negotiate as equals with the National
United Front.

Thakin Soe, leader of the Red Flag Communists (of whom few now remain) is reported to be even more intransigent than Thakin Than Tun, leader of the BCP. According to the

Burman (July 29), only Soe's men have been preventing PCP emissaries from contacting PCP bands operating in their areas, so as to prevent their surrender.

The Strength of Red China's Armed Forces

CHINA is the only country in the Far East, and indeed in all Asia, where the whole national life is directed towards the single objective of increasing its military potentiality.

Each Five Year Plan, and with it the whole economy, is expressly a military plan for a military economy. The social organization of the country, one can say, places it on a constant military alert: there is not a single person who cannot be called up for public work at a moment's notice, and there is not one whose past and present deeds and thoughts have not been checked several times in order to determine his reliability. It is not the number of the over five-hundred-million population of the Chinese mainland, this immensity of people, which is a threat: the threat is in the few who control and can mobilize all these at any moment.

The numbers of the standing army are not made public, but it is stated that over half a million are demobilized and recruited each year. The army is on a warfooting not only on the coast facing Formosa, but also along the immense southern and south-western border. Moreover, for security purposes, large units of the army are located in each province, even in the interior of China, while in the western regions, and particularly in Sinkiang,

whatever the official name of the regional government may be, the administration is, in fact, military.

With this we touch on one of the weak points of this formidable giant of military might in Asia. Its strength, its immensity and its discipline, at those of an army of occupation. The Press publishes occasionally reports of the unselfish generosity of the armed forces who help in sowing, in harvesting, in economic construction, and in propaganda campaigns ordered by the authorities in Peking. These reports mean that normal functioning of economic life cannot be ensured without the direct intervention of the armed forces. This is a wasteful expedient and it diverts a considerable part of the forces from external defence. It should be observed that these troops stationed in each province are regular troops and not the local militia, or local guardians of public order.

These regular troops in the provinces have no need of ultra-modern equipment; indeed a large proportion of the armed forces are at an educational level which precludes the use of modern arms. It is only a small section of the forces which can be and is, instructed in up-to-date warfare, equipped and trained by Big Brother, but even this small section will still be larger than any other na-

on in the Far-East can dream of possessing.

Inside the armed forces, as we can infer from the official, laconic, reports of the past two or three years, there is a certain malaise corroding the morale of the once enthusiastic Red Army. It is the spirit of the nouveau riche, the result of the transformation of the red guerilla army into a wealthy, self-conscious, respected modern force. This deterioration of morale has repeatedly been attributed, in discreet terms, to the imitation of the Russian military spirit. It is more likely that the malaise reflects that of the whole country, and in fact of the whole Communist world. It is the disease called revisionism, in plain terms, discontent. In China the army is better fed and better provided for than the civilian population (higher Party members excepted), but discontent is not the exclusive privilege of the poor.

In brief, the army on the mainland cannot be qualified simply as good or bad. To estimate its value one must consider its complex problems within its own source and in its relation to the population.

Marshal Chu Teh, Vice-Chairman of the Republic and one of the Vice-Chairmen of the Party, revealed a good deal in an article on August 1, at the 31st anniversary of the Red Army. He declared that a mere dogmatic imitation of Soviet Russia is harmful and is opposed to the genuine spirit of Marx-Leninism. He added:

"There were some deficiencies in the modernization of the People's Liberation Army. One deficiency was that some people developed leanings to dogmatism and to formalism by

insisting merely on military considerations and by neglecting political work. This defect, taking into consideration the whole of the army, is not a dominant one, but it has already produced unfavorable effects in relations inside the army and in the relation of the army to the population".

Each word of these phrases should be weighed. The army is equipped with Russian arms and trained on Russian lines; it could not otherwise exist. What then does the phrase about Dogmatism mean? These words of Chu Teh were not spoken in 1956 when it was the fashion, in all Communist countries, to speak of national lines of development. They were spoken in August 1958. There seems to be a dissension in the army itself in regard to the Russian ways; or, more probably, many are not pleased with the rigid imposition of Russian ways on the Chinese army.

But troubles go deeper. Most important is indifference to politics (which means the Party), a serious menace in an army in which about one in five is a Party or Youth Corps member, and in which strict Party control has always been absolute and firm. For many, obviously, the infinite repetitions of Marxist formulae become meaningless especially when contrasted with the progressive mastering of military techniques. Now this attitude in such a Party-Army may give rise to a dangerous situation.

The last trouble mentioned by Chu Teh is friction between the people and the armed forces, a friction easily understood in the light of the intrusion of the troops into the work of sowing and harvesting which we mentioned above.

These difficulties of the armed forces are far from negligible, but we must beware of over-emphasizing their importance.

The Military Committee of the Communist Party Central Committee held a conference which lasted from the end of May till the end of July. One thousand "highranking cadres" from outside the committee were invited to take part in the conference (or at some of its sessions). The three-and-half line report in the *People's Daily* said baldly that it was a Cheng Feng reform reassessment of the past eight years' work of the Liberation Army, and that decisions were taken in the light of the present international situation.

The decisions were not revealed, but the conference must have considered the chances of military intervention in some part of Asia, defence potentialities and similar questions.

An attack from outside may be feared from Formosa aided by U.S. and the possibilities of an attack of Formosa must have been carefully weighed.

Could and should the mainland be attacked from outside? That is a question, the discussion of which we must leave to military authorities and to politicians. Here we want to mention only one point, the opinion that the territory of China is so vast that, as is proved by the example of the Japanese adventure, any attempt at military occupation of the China mainland is doomed to failure.

It is more than doubtful whether this view has any validity today. Under the Japanese attack all Chinese united and the upsurge of nationalist feeling overcame even differences be-

tween whites and reds. If today, in 1958, the attackers were not Japanese but Chinese, and if the attack came to a society in which conditions are so entirely different from those of 1937, it would be, to say the least, unrealistic to think of a unanimous lining up of the whole population behind the Party, the leaders of the country. This unanimous, enthusiastic support is non-existent. Support could hardly be expected from the 'five million intellectuals,' the class which is called enemy or 'neutral' nor from the five hundred million peasants whose land has been taken away, nor from the students who manifested mass-discontent only last year. Today all have, of course, submitted to the regime: the five million intellectuals and the students, because any of them may be sent, as many have been sent, to become farmers in some obscure village; the five hundred million peasants, because last year a contingent of one million strong Party cadres was sent to supervise the work of the collectives, the collectives which today serve, as officially admitted, as forced labour camps; even the Party cadres themselves submit because breach of discipline means loss of the Party-card and all the amenities that go with it; finally, all submit because a need the daily food ration ticket, to keep themselves and their families alive.

But once the possibility of a change of regime emerges, how many of these would be faithful? and would the army itself, which shows signs of having lost its faith in Marxism and the Russians, be loyal? These questions are certainly not answered by recalling what happened when the Japanese invaded China.

Editorial comment from Catholic
papers in the Far East—

Press Review

The Ceylon Messenger

Diabolical Assault

TRAGEDY upon tragedy has come the way of the Church during the past few years; but nothing—and we say this with due deliberation—has befallen the Church as grave and tragic as the happenings in China during the past few months. Hitherto, it was a direct assault on the Church; it had been a case of torture, imprisonment, even killing; it had been a case of endless and unrelenting suffocating of the Church. All these were bad enough; but now, the worst has come . . . *it is open schism*. Nothing, we repeat, as tragic as this has afflicted the Church of God in recent years. A Schismatic Church is being forged in the Communist workshop, and step by step the new Church is appearing—with its own Bishops, severed from the Holy See, keeping up the usual ritual, abject and servile in its obeisance to the almighty totalitarian Red state. A Church cut away from the Rock of Peter.

We write these lines with a sense of agony in our Christian conscience. For we realize with anguish that, in many ways, we are living at a historic time; that even as we still enjoy the freedom of worship, in another part of the world not far from us, the Church of God is suffering as she has seldom suffered before; and that, in the middle of the twentieth century,

intolerance, negation of freedom, gross injustice, and an utterly diabolical fury are beginning to bear fruit in the birth of a Schismatic Church. Thousands perhaps, will be torn asunder from the Rock of Peter—unknowingly, perhaps even unwillingly. Thousands will thus, after years of heroic and valiant resistance, be immersed in sacrilegious living, negating the sacramental life which was meant to bring them happiness.

It can surprise no Catholic worthy of the name that in such a context, His Holiness the late Pope has spoken out his mind with such force in his recent Encyclical *Ad apostolorum Principis*. It can cause no surprise too that he should refer to the serious happenings in China as “a most grave fact which causes unspeakable and profound bitterness in our hearts.

That is why we speak so clearly on the subject of China today. A Catholic newspaper which does not educate and inform its readers will be betraying its sacred mission. A Catholic paper which remains nonchalant and passive when events of a cataclysmic nature shake the very structure of the Church, will not be worth the name Catholic. That is why we speak today with such force—for, we too share with the Supreme Pontiff, something

at least of his "unspeakable and profound bitterness;" and we would wish our readers too, to share in the travails of the Mystical Body, the Church.

The Pope's Encyclical is one that takes its place in a series, as a sequel to those which the Holy Father addressed to the Catholics of China in 1952 and 1954. Each letter has described a steadily worsening situation for the Church in China, until now, with a most profound grief, the Holy Father speaks of the schismatic consecration of Bishops in China.

The steadily deteriorating pattern is now quite obvious. From the beginning, everything was done to keep the faithful from the churches while still allowing "free exercise of religion." Then commenced the real sapping process by the "Committees of Christian Patriots." But very soon, the plan went further, and priests were forced to come together for weeks and months of indoctrination. We have received very reliable information as to the systematic, ceaseless, almost relentless weeks of forced brainpacking that this course of indoctrination has meant, and we marvel at the fortitude of the priests. Finally, in recent weeks has come the latest weapon from the Communist armoury—schism. It is this painful stage that we have reached now, and of which the Pope speaks with such obvious pain and anguish.

We do not think that anyone would be foolish enough to imagine that the Communists would stop there, not even if they attain their objective of a subservient and servile Church, which is a mere tool in their hands. The Communist ideology has no place whatsoever for religion, and the pre-

sent sad state of things in China is only a half-way house. Before long, even that mask will be torn off, and the whole naked truth will be exposed for all to see—the complete destruction of all that savors of religion.

At a time of the Church's history when events of such dimensions are taking place, we would earnestly recommend our Catholic Actionists, and in fact all Catholics, to make a careful study of the Encyclical. We would recommend, in particular, those sections which treat of the Patriotic Association—for, it is well known, that there is a certain sameness in Communist tactics on these matters.

Already, some who have come out of China, the merest shadows of their old selves, speak sadly of the results of the Communist sweep in China. They narrate how the external organization of the Church has, for the most part, disappeared. "God is spoken of only in the secrecy of the family. The visible Church in China is in ruins . . ." says one.

All these crimes are being committed in the name of patriotism; and in the name of love of country, one of the largest schisms that the Church has known, has been carefully planned out, and still more ruthlessly put into effect. We would not dare to judge the consciences of the victims of this terrible campaign—for, God alone knows, to what condition of mental exhausting they had first been reduced. But one thing is certain: it is a day of sadness and tragedy for the entire Church of God to witness what is taking place today, to read the news as it trickles in, to watch the Chinese Communists gloat over what

they imagine to be successes, and to know of still others either being forced or beguiled into the schismatic Church.

But despite it all, the Church will never—can never—lose courage. For we have confidence in the heroic tenacity of the far greater number of priests and faithful who have endured much more than would have been

thought possible; we have confidence above all in the divine mission of the Church which no tyranny has yet succeeded in crushing, for there can be no death of the undying, or the breaking of the Rock against which even the gates of hell shall not prevail. She may be pushed and forced down into the bowels of the earth, but She will come back one day, as She has done before, to reconquer the earth.

Pakistan Christian Voice

Archbishop Cordeiro

IN varied editorial opinion Karachi newspapers hailed the appointment of the new Archbishop and the formation of the new Archdiocese in Pakistan as an "occasion of historic importance."

The Times of Karachi in an editorial welcomed the appointment as "sign that the Catholic Church is moving with the times. Following in the wake of political independence comes this first step in the nationalization of the Church Hierarchy."

Nothing the happy relations that have existed between the Christian and Muslim community, the Pakistani newspaper said that with "Archbishop Cordeiro at the helm of affairs in the Archdiocese of Karachi, the Christian contribution to the progress and prosperity of Pakistan is assured in the continuance of those services of social and medical relief that have won commendation from all." Concluding the Times stated:

"Pakistani Christians have a unique role to play in the life of the country, and we are confident that Archbishop Cordeiro with his shrewd insight into

the problems of his people will be able to guide their steps along proper channels."

The evening English daily, The Leader in editorial comment felt that it was in the fitness of things and in keeping with the times to have a son of the soil as head of the Church in Pakistan. Congratulating the Archbishop the newspaper said that the appointment of Dr. Cordeiro "who is well known for his religious services and humanitarian mission will go down into the annals of the history of the Catholic Church of this country as a red letter chapter. . . The honor done to him is an honor done to this country and nation."

In another press opinion the Morning News noted that in a message after his consecration Archbishop Cordeiro expressed gratitude to God for the goodwill that prevails between Muslims and Christians and prayed that the sister communities would unitedly strive for the greater glory of God and the country.

"Here is an outlook which breathes nationalism," the Morning News said, "and the high office which he now

holds gives Dr. Cordeiro an opportunity to keep this spirit alive and flourishing. Of this we find ample evidence in his advice to the Catholic

Christian community to absorb the national culture of the country and make their fullest contribution to the future greatness of Pakistan. . . ."

Bombay Catholic Examiner

Vigilance

REPORTING the destruction of the Gass Memorial Centre run by American Protestant Missionaries in Raipur, the Archbishop of Nagpur observes: "Madhya Pradesh has always had its problems for the Church, and in recent years Christianity has become the target of attack for many centres. Rabid communal organizations have succeeded in whipping up popular sentiment against missionaries, both foreign as well as indigenous. The Christian Missionaries Enquiry Committee, which caused many a headache during the last two years, is but a sequel to the agitation which has been steadily gathering momentum. Viewed in the background of these events the Raipur incident and the burning of a few important churches and schools in the vicinity about the same time take on a very different perspective." Though the Press and public opinion have condemned what has been described as police excesses in the Raipur incident, "What is significant is that there was not a word of sympathy either for the Christian missionaries or the Christian community whose interests had been so seriously affected."

Referring to the refutation of the Niyogi Report the Director remarks, "We cannot close our eyes to the fact that by and large the allegations of the Niyogi Committee have been taken for granted and the harm done thereby has been incalculable."

After reviewing the opposition to the Kerala Education Bill and appraising the menace of Communist Kerala, the Director outlines a programme for a country faced with the menace of Communism.

Here he draws on the memoirs of missionaries expelled from China. 1. It is necessary to unite and organize. 2. A well disciplined laity must be formed, in whom a vision and dynamism to do and dare all for Christ should be instilled. A plan on national scale for the training of our lay leaders is required. 3. More efficient propaganda work is required: (a) People must be enlightened on the dangers of communism and on the papal teachings on the social question. (b) Facts of religious persecution, well documented and attested, should be brought to the notice of the people. (c) Relative texts of Communist leaders proving that communism is atheistic and hostile to religion should be distributed.

Philippine Catholic Sentinel

The Cops Convention

CATHOLIC Education and the Philippine Constitution" was the theme of the sixth national convention of the Catholic Educational Association of the Philippines which was held at the University of Santo Tomas.

The theme underscored the fact that Catholic schools are keenly aware of their role in the training of Christian citizens imbued with a profound respect for law and legitimate civil authority.

The Constitution has often been used to hit the Church and her schools on the ground that it declares the separation of Church and State.

There are those who hold that this principle means there can be no cooperation between civil and ecclesiastical authority, that there is an essential conflict between faithfulness to one's Church and loyalty to one's country.

Fortunately, this view is no longer as widely held as it used to be. Serious-minded men, including many

who are not Catholics, have begun to realize that religion can contribute much to the good order of civil society, and that many social ills that plague our country today would be minimized if our youth were given sound moral and spiritual training as an integral part of their preparation for their respective professions.

Most people today agree, in the face of a general deterioration in public and private morals, that character training, moral and spiritual values, should be given a place in all our schools. The problem is no longer whether or not this training should be given, but how it should be given. This is at least a forward step.

Catholic educators from all over the country gathered to discuss this and related problems. It is good to note that educators from non-Catholic institutions and from the government participated. It is to be hoped that the convention will produce some fruitful results which will benefit not only Catholic schools but the entire educational system in this country.

Burma Sower

Learning The Hard Way

NOW more than ever the attention of the whole world is focussed on Burma. The world is watching us to see how we come out of the first test of democracy in Burma. The world wishes to know if we have learnt our lessons in democracy according to its fundamental principles and its proper

way of functioning, or if our knowledge of democracy is superficial, based on slogans and empty phrases. It is an opportunity that is offered to us to show the world that democracy has come to stay. It is a unique privilege to be offered this opportunity of establishing real democracy in

word and in truth. If we let slip this opportunity we will be severely condemned by posterity.

Democracy like a delicate plant slowly sprouts, grows and produces fruit. It has to stand up to wind and rain, cold and heat and to wanton destruction of men and animals. Slowly and steadily it gets hardy and gets deeply rooted. Unlike democracy, dictatorship can be established by force and brutality and enforced by violence in utter disregard of rights and privileges of the common people.

As we eschewed dictatorship and wish to follow the democratic way of

life, we should do our best to make democracy firmly rooted in our country. It is the duty of one and all to see to it that it works and to look far into the future for the result of our actions today. In this task we should look far beyond our immediate gain. We should sacrifice our personal vanities and selfish egoism on the altar of democracy.

For this great task, our people and our leaders should put service before self, keep the good of the country at heart. This lesson can be learnt the hard way only.

Calcutta Catholic Herald

Many-Sided India

BRIGHT-wrapped books on India probably sell with tolerable success, even when the author-traveler is a new name in the literary world. Ambassadors, press correspondents, visiting celebrities, almost as a matter of course, cast their impressions in print, assured, presumably, that a large audience welcomes their judgment. The Western half of the world is certainly interested in how the Eastern half lives; and India appears to be considered neither Near nor Far not even Middle but due East.

All those unfamiliar, weird aspects of the country inevitably make an impact on the round-eyed tourist and are retold with nothing lost in the telling—holy, unclad men, sacred cows, unsanitary streets, noisy and smelly bazaars, venturesome animals, dreaded snakes, contrasts of wealth and destitution, of feminine modesty at the hearth and eroticism in the temple.

These men who try to explain Indians to foreign audiences strain their powers of expression in the attempt to convey conflicting characteristics, for instance, a great idealism for succouring the humblest citizen and a firm conviction of caste barriers with the callousness it engenders, a great estimation of tolerance yet a rooted, narrow communalism. With such complexities to unravel and subtle shades to contend with, it is not surprising that travellers' literature on India is even more than customarily misleading. There is so much to choose from of the favourable and unfavourable that the nature of the choice—whether it be out of bias or merely accident of circumstances determines the book, one-sidedly.

"Doing" the Taj Mahal, Madame Tussand's, the Eiffel Tower or Empire State Building is not the best method of searching out the character of a country and people. The most satis-

ing literature on any country comes from those who had time and opportunity to live among the people, to experience their day-to-day living, the circumstances that attend their fears and hopes, the history behind custom and convention and the factors that have influenced, for generations, their way of thought.

In India, vastness and variety have led to this result that even Indians have need to grow in the knowledge and understanding of other Indians. Each wide differences exist between communities and States that to stop surface peculiarities and neglect deeper judgment is to choose to remain one-sided and become estranged to the real, many-sided India.

We, who know India from the outside, sometimes start at a handicap in appreciating our fellow-Indians. There but in India, the cynic in us speculates, could it happen that a City Corporation must abandon its seating because councillors indulge in shouts and counter-shouts over a purely political issue, while the city's sanitation, water supply, transport problem, beggar question and slum conditions have focussed world attention on it?

Where but in easy-going, inefficient India would the topic of the General Post Office clock, out of order for three months, have to be broached in the State Assembly—to meet with the reply that radios and wrist watches made it unnecessary to refer to the P. O. clock! Instances of indolence, of a lack of civic sense, of indiscipline and a general slackness irritate, with good cause, those who pride themselves on higher standards.

But, there is more to India than meeting halls filled with hot air or the city's inefficient administrators and corrupt officials. If necessary, descent to the lower levels will always discover gold. Famous hunter and writer Jim Corbett, called away from his property in an obscure village, to give of his experience in training troops for jungle warfare, left his sister alone in the cottage at Kaladhungi, fourteen miles from civilization and with no transport facilities, commenting:

"Her safety gave me no anxiety for I knew she was safe among my friends, the poor of India."

Only the very unfortunate among us have no personal experience of all the human qualities ranging from quickness of intelligence and practical thoroughness to a humble honesty and loyalty in fellow-Indians, albeit not of our community.

The patriot is at his best when he recognizes the faults of his country—provided only his reaction is not just to condemn. In a historic speech on the night of August 14, 1947, Jawaharlal Nehru reminded the jubilant, "the service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity."

Nehru concluded: "The ambition of the greatest man of our generation (Gandhi) has been to wipe every tear from every eye. That may be beyond us, but so long as there are tears and suffering, so long our work will not be over. To the people of India whose representatives we are, we make appeal to join us with faith and confidence on this great adventure."

Tokyo Catholic Weekly**Catholic Action**

THIS past summer, the Catholic Students Federation held its annual conference at Nanzan College, Nagoya. More than 400 members participated in these most successful meetings.

Following this conference the J.O.C. also held a seminar at Nanzan College. The JOC has more than 2,000 members all over Japan, and has been making rapid progress year after year as a result of its strong system.

Finally the St. Vincent de Paul Society held its national meeting in Osaka. Even before the war this Society's charitable activities were highly organized, especially in the cities of Tokyo and Nagasaki. After the war, they organized a National Committee, to coordinate the various branches throughout Japan and this has caused its activities to expand year by year.

Besides those Catholic lay organizations mentioned above, we are also pleased to note the activities of the Legion of Mary and the Catholic Action both of which have members working, not only in every diocese, but also in almost every parish in Japan.

The idea and form of the Lay Apostolate were developed by Popes Pius XI and Pius XII. The address given by Pius XII at the World Meeting of the Lay Apostolate held in Rome last year is particularly noteworthy in this respect.

In his talk, the Pope remarks that the range of works of the Lay Apos-

tolate had been expanded and every Catholic could be an apostle through his position and work. According to the Pope, not only the people in the organized groups of Catholic Action but also scientists, politicians and the ordinary workingman can be apostles of Christ and His Church. The Pope gave a detailed explanation on this point.

According to his explanation, if we consider as apostles only the members of formal Catholic Action organizations, then we must reconsider the term "Catholic Action." The Pope approves of those Catholics who perform some apostolic activity without the mandate of a bishop, but he also warns them not to do that which is expressly contrary to wishes of the Church and their Bishop.

As we have already mentioned the term "Lay Apostolate" means something more than the term "Catholic Action," and it could be said that the former is considered more important than the latter. In a word, Pope Pius XII stressed that what we call "Catholic Action" is a particular form of a more widened range of the "Lay Apostolate."

One of the reasons why the lay apostolate has become so important is the present crisis in world affairs. It is keenly felt that activities based on the realization and responsibility of being Catholics are required and it should not be merely connected with the propagation of religion. If the nations of the world are united by the politics, law, economics, and social systems based on the various

types of atheism, it is obvious that religion will be suffocated as has been proved in the Communist nations.

It is indeed unfortunate that Christians consider their religious duties as something apart from their worldly pursuits. We must admit that this mistake is one of the reasons why Poland and other Eastern European nations are under the domain of communism today. There should be no distinction made between being a Catholic and being a patriotic citizen. As Pegis says, "The Christians should work strenuously, deeming this world to be the body of God, to make the countries on this earth suitable for the land of the Incarnation of God."

The Theological Study Committee of Lyons, France which was organized under the direction of the noted Cardinal Gerlier recently issued a statement regarding "Public Virtue and Its Demand." One part of the statement might serve as a reference to the Catholic people here in Japan:

"To conclude this statement, let me make one particular request of the

Catholics in France. The mediocrity of the bourgeois, their ignorance and indifference to civic virtue, and their adherence to personal or family egoism could really be called scandalous. It is indeed true that some exemplary Christians have a deep knowledge and fidelity to civic virtues. But, even among these; even among the warriors of "Catholic Action," the realization of one's civic responsibilities plays a much lesser role in their lives than apostolic and spiritual virtues. However, during these last few years, several movements among Catholic adults, youth give evidence of their strong desire to improve their knowledge of politics and civic affairs. We would approve and encourage this desire.

The Catholic Action groups in Japan are also desirous of improving their knowledge and understanding of civic virtue for their fellow human beings, society, and the nation. By fulfilling their desire, we hope that they will be enabled to carry out their responsibilities toward the modern world.

Philippine Baguio-Mountain News

Our Educational System

EVERYBODY realizes how very important education is in the present time. All over the country protests have been heard over the current difficulties of our education. The shortage of classrooms, the lack of proper facilities, all this has stunned the nation and many an embarrassing question was asked. Important though it be to strive for an ever better education one may not be blind to the deficiencies of our educational system.

From several corners voices have been raised, pointing out some basic deficiencies. The watering-down of the academical standard has been blamed often enough not to repeat this old theme. Recently the outcry for a better adapted science program has been heard. Often enough it has been proven that the increase of juvenile delinquency is some way to be blamed to failures in the educational system. We have stuffed the minds

of our pupils with all kinds of skills and facts but we have left them with a weak and untrained will.

In this space we have often stressed the deplorable absence of a strong and serious moral and religious training. It is true; something has been done in this direction but it remains equally true that in many instances God occupies the last—if any—seat in our classrooms. All these facts are but ingredients and manifestations of the moral and religious disintegration which we witness all around us.

It would be wrong to look for a solution only in the material level. New buildings, more spacious rooms, social improvements are all needed very much and very badly. However they will not bring the final solution to the problems which beset our modern society. The root of every improvement has to be found in the family. The home is the first and most important school of all. In order to educate youth properly; the classroom needs the solid foundation that only a good home can provide.

Here are a few ways in which parents can give teachers the backing they need and they deserve.

First, recognize your responsibilities as a father or a mother. No teacher can ever substitute for you. The child is the loser if you shift to teachers the prior obligations of home-training which God delegated to parents and to parents alone.

It is this fact of prime importance that is forgotten so much in our time. It is the same neglect of this prime parental duty which is the cause for so many evils of the modern society.

Juvenile delinquents are bred at home, when parents are always lunching out and dining out and there is no home-life for the children. If the parents devote their whole time and interest to making money, to have a good time, they might acquire some wealth but they leave their children in the greatest poverty and need. In fact they wreck the home and with the home the life of the children. The tears they will have to shed later over their delinquent children will be those which they are solely responsible for.

Second, show a true and continuing interest in each child's progress at school. This will do more than anything else to deepen in them a respect for the importance of learning. Beside it will produce in the child the conviction that the school is nothing but the prolongation of the home and that the teacher takes the place of the parents.

Third; impress on young people early in life that a complete education includes training the will as well as the intellect, that is, a thorough development of the mind, heart and soul. There are many ways to train a young will. Sparing the rod in the early age of the youngster can be one of these failures which may spoil a young will for good.

Of course it is not sufficient to know and to agree with these principles. We need parents who apply them and who make the best of their great assignment they got by becoming parents.

God will bless parents who give schools the complete support they require in order to fulfill their important responsibility.

NOTES AND INFORMATION

Missionary Congress Closes in Italy

A procession of Latin, Byzantine, Ethiopian and Armenian Rite bishops followed by seminarians from Asia, Africa and the Americas marked the closing of the fourth National Missionary Congress held in Bari, Italy.

In a final motion the congress resolved to "unite all forces to aid

the return of separated oriental brethren into the bosom of the Church of Rome."

It also pledged itself to work to keep intact "the faith of those to whom so many missionaries have brought Christ, especially in the Far East."

200 From 20 Countries Take Part in Mission Study Week

MORE than 200 representatives from twenty countries met to discuss the theme, "The Social Structure and the World Mission Today," during an International Mission Study Week on missionary problems held at Bonn University.

This is the third international mission study week to be organized in Germany since the close of World War II. All three study weeks have been sponsored by the Institute for Missionary Research and the Interna-

tional Missiological Institute, both with headquarters in Muenster.

In a message sent to the conference, His Eminence Gregoire Pierre XV Cardinal Agagianian, recently appointed Pro-Prefect of the Sacred Congregation of the Propagation of the Faith, pointed out importance of the Church's renewed study of the needs of countries in the light of their history, customs and social structure. He said that this study is most important for Africa today.

Three Most Striking Developments Affecting Missions in Past year were all Bad, Mission Agency Says

THE three most striking developments affecting the Catholic Church in the mission countries in the past year were all bad.

In a review of the mission year, the news agency of the Sacred Congregation for the Propagation of the Faith singled out these developments: the illicit consecrations of bishops in

China; growing suspicion of missionary activities in some areas, and "the danger of the loss of Africa."

The Congregation's news agency, International Fides Service, issued a review of the missionary year ending this September as a preparation for Mission Sunday, which falls on October 19.

The illegal consecrations of "a number" of Chinese bishops, it said, were "what caused most sadness" during the year. Recounting the history of the stepping up of pressure by the Communist government which began in mid-1957 with the formation of the so-called Patriotic Association of Chinese Catholics, Fides said:

"The aim of the Communists is to destroy the Catholic Church not by suppressing her by decree but by forcing her to suicide. This is their way of assuring religious liberty."

The mission news service recalled that the first two of the illicit consecrations took place last April 13 in the Hankow Cathedral with Bishop Joseph Li of Puchi acting as consecrator. Fides reported the prior to the consecration, Bishop Li stated publicly:

"'If I had two souls I would sacrifice one of them and perform this consecration, but since I only have one, which I wish to save, I shall never perform this consecration without having received authorization from Rome'."

The news agency added that the Bishop was "summoned by the Communists and subjected to a week of indoctrination." Then he performed the consecration. It continued:

"What happened during that week? We shall perhaps never know. It seems that Communist victims are ready to make any concessions whatsoever after ten sleepless days. The physical forces of any man have their limits: there comes a time when an exhausted man is nothing more than an irresponsible robot. . ."

Turning to the "growing suspicion" of missionaries, Fides recalled that over

5,000 foreign missionaries have long since been expelled by the Chinese Communists as "troublesome and dangerous individuals." It then stated:

"That hostility is extending itself to some other countries of Asia where missionaries though still tolerated are watched and looked upon with suspicion."

Fides confined its remarks to the harassment of missionaries in northern India. It went on to say that government permission for missionaries to remain in India is given only for one year at a time and stated:

"Every year the missionary must renew his petition to remain and in doing so he must fill out a questionnaire on his activities and, among other questions, he must answer one as to whether an Indian might not be able to do what he is doing as well as he himself is doing it. Among priests there are official inquiries as to the number of new parishes erected and on the number of conversions brought about by each one. . . Foreign Sisters are in the same position."

Fides said that in the Latin Rite dioceses of India, which are under the jurisdiction of the Congregation for the Propagation of the Faith, the number of Catholics increased only from 3,500,000 to 3,800,000 between 1953 and 1957. In other parts of Asia where the apostolate can be exercised in complete freedom, it said. "Catholics have doubled and even quintupled."

It is in Africa, the news service said, that "Christianity must urgently multiply its efforts while there is still time." The missions in Africa south

the Sahara are progressing everywhere, it said, and in central Africa progress is "spectacular." Fides cited the fact that from 1953 to 1957, about a million and a half persons entered the Church in central Africa—specifically in French Equatorial Africa, the Belgian Congo and Ruanda-Urundi—bringing the total number of Catholics to 7,257,000. But, it said, that area has only half enough priests, and thus strenuous work for the development of the native clergy and for more missionaries is essential.

"The matter is urgent," Fides said. Islam and communism are both striving to win Africa below the Sahara. This threat against Africa is one of the most important facts of the present missionary year.

An example of the Red threat, according to the review, is that given by the Afro-Asian conference which met at the University of Cairo in the last week of December, 1957. The week-long meeting brought together some 400 delegates from forty nations and territories, representing

not governments but "National Committees of Solidarity."

Fides noted that all the delegations were from Asia or Africa except one—that of Russia, which with thirty participants was the second largest delegation at the meeting. And it said that the permanent secretariat established at the meeting is composed of ten secretaries from as many Afro-Asian countries plus a Russian. It added:

"The Soviets, who have managed to get into this new Afro-Asian community and the secretariat of Cairo, will henceforth have the task of supporting the diplomatic propaganda of the USSR. . . . The tactics are the same as those used everywhere: on the stage African and Asian actors will play the parts suggested by the Russian prompter."

In concluding its mission year roundup, Fides said that while the picture is not optimistic, "it at least has the merit that it will make Catholics face the real situation and their responsibilities in its regard."

Active Participation of Laity in Mass called for by Holy See; Sung and Dialogue Masses Stressed

THE Holy See has issued a directive to the whole Latin Rite Church aimed at bringing all the faithful into active participation in offering the Mass.

The instruction, issued by the Sacred Congregation of Rites after receiving the special approval of His Holiness Pope Pius XII, prescribes regulations providing greater uniformity in the practical application of the liturgical laws of the Church. It

deals particularly with the principles enunciated in the Pope's major encyclicals concerning the liturgy, especially *Mediator Dei* issued in 1947, and *Musicae Sacrae Disciplina*, of Christmas, 1955.

Longest section of the long document is that on liturgical usage. It provides detailed regulations designed to encourage Dialogue Mass. Here there appears for the first time in a pontifical document provision for a

narrator or lector, who reads the Epistle and Gospel in the vernacular while the priest at Low Mass reads them in Latin, and who leads the congregation in taking its part.

The instruction calls for an active role for the faithful in both sung and low Masses. It states that the full participation desirable in parishes is for the congregation to recite aloud not only the responses, but to join with the priest in reciting the Gloria, Credo, Sanctus-Benedictus and Agnus Dei.

In an extension of the provision made in 1955 in the restored liturgy of Good Friday, in which the opening of the Communion service requires the joint recitation of the Lord's Prayer by priest and people, the new instruction provides for congregational recitation of the Pater Noster at Mass in unison with the celebrant.

The instruction consists of a preamble and three general headings. The introductory section details the reasons for issuing the document. The three chapters treat: (1) general consideration, (2) general norms, and (3) special norms.

The instruction notes that liturgical functions depend exclusively upon the liturgical books approved by the Holy See. It states that pious devotions on the other hand are regulated according to local customs approved by the competent ecclesiastical authority.

The second chapter stipulates that Latin is the liturgical language for conducting liturgical functions and that the native tongue is admitted only for pious devotions. The second section also elaborates the general norms pertaining to the use of the various types of sacred music.

It is the third chapter which goes into proper liturgical usage in great detail. Among other things it gives encouragement to Offertory and Communion processions in which the faithful take part.

Concerning participation of the faithful at Mass, the instruction recommends above all that provision be made to encourage all the faithful to take an active part both in reciting the responses of the Mass and singing the Ordinary during a Solemn Mass or sung Mass.

Then, taking consideration of the varying circumstances in parishes of different size, the document outlines four degrees of possible congregational participation in the Mass.

The first degree is that in which the faithful confine themselves to the more easy liturgical responses—answering Amen and Et cum spiritu tuo throughout the Mass; Gloria tibi, Domine, and Laus tibi, Christe, before and after the Gospel; the responses immediately preceding the Preface, and Sed libera nos a malo at the conclusion of the Lord's Prayer. This first degree is described as the easiest one to introduce and one which even the smallest congregation can follow.

The second degree adds to the first all the responses given by the acolyte during Mass. These begin with the psalm *Judica me* (the prayers at the foot of the altar), the Confiteor, responses to the Kyrie, *Suscipiat*, and continue on throughout the Mass. The instruction states that this second degree of participation can be introduced with little difficulty.

The third degree is that in which the congregation answers not only all

the responses proper to the acolyte, but also recites with the celebrant the Gloria, Credo, Sanctus-Benedictus and Agnus Dei. This degree, the instructional notes, is the full participation desirable of the faithful in general.

While the second part of the instruction reiterates that Latin is the language in which the liturgy is conducted, it makes no explicit point on whether congregational participation in these three degrees is to be in Latin or in the vernacular.

The fourth degree of participation is described as practical only for seminaries, religious communities and certain pious associations which are properly trained for it. This comprises recital also of the parts of the proper of the Mass sung by a choir in sung or solemn Mass—the Introit, Gradual, Offertory and Communion prayer.

The instruction suggests that the Mater Noster is a proper preparation for Mass for Holy Communion and states that it may therefore be recited by the congregation with the priest. The instruction stresses that it must be recited in Latin.

The instruction also notes that prior to the distribution of the Sacred Hosts, the faithful may recite the Confiteor and join the priest in the recitation of the triple Domine non sum dignus.

The document of the Congregation of Rites then goes on to make provisions for conventual Mass—the daily community Mass which must be offered in the conventual churches of all orders whose members take solemn vows on the recitation of the Divine Office; Benediction of the Blessed Sacrament; books of liturgical chant, and the use of musical instruments.

It says that “the principal solemn musical instrument for the liturgy of the Latin Church has been and remains the classic pipe organ.” Stating that the organ should be constructed with tones adapted to the solemnity of the liturgy, it adds that it should be blessed and cared for as a liturgical appointment.

The instruction adds that electronic organs “can be tolerated for a time” for liturgical functions where there are no means for procuring a reed or pipe organ. In all such cases, it stipulates, the explicit permission of the ecclesiastical authority is required.

The Holy See’s longstanding prohibitions on the use of phonographs and radio receivers is reiterated in the instruction. At the same time, the instruction deals also with radio and television transmissions of liturgical ceremonies. Transmitters and broadcasting personnel are forbidden to enter the sanctuary during the liturgy, and personnel are cautioned to conduct themselves with due reverence and not to disturb the ceremonies or the recollection of the faithful. Similar cautions are issued for photographers.

The section dealing with narrators establishes the following norms:

The narrator should be a priest or at least a cleric. Lacking these, however, a layman known for his good Christian life and well trained for this function may serve as a substitute. Women may never assume this role; but in case of necessity they may lead the faithful in the singing and prayers.

The instruction states that the priest or cleric should wear a surplice and stand in the sanctuary at the Communion rail or in the pulpit. The

layman, if serving as substitute, should stand in a fitting place outside the sanctuary. The part of the narrator should be short, clear, and read in a moderate tone so as not to dis-

tract from the voice of the celebrant. The instruction also stipulates that the narrator should take care not to slow down or rush or interrupt the celebrant.

Official Introduction of Dialogue Mass seen as most Striking Feature of Recent Instruction on Participation in Mass

THE official introduction of the so-called "dialogue Mass" into the Latin Rite Church is the most striking feature of the Holy See's recent instruction on ways for the faithful to participate more actively in the Mass.

Though it is true that the dialogue Mass has been permitted for the last three decades and was warmly endorsed by His Holiness Pope Pius XII in 1947, it is only in this recent instruction that it has been made official for the Church.

Official support of this Mass, in which the congregation gives the responses to the prayers of the celebrant and recites those prayers which rightfully belong to the people, marks the first great change in the form of low Mass in 300 years.

The dialogue Mass is only one matter dealt with in the 117 paragraphs which make up the "Instruction on Sacred Music and Sacred Liturgy" issued by the Sacred Congregation of Rites after receiving special approval from His Holiness Pope Pius XII.

But it reveals the chief purpose of all the new laws: They are aimed at developing a deeper faith and holiness in the people through their sincere participation in the worship offered to God.

The congregation's directive is another important step in the papal

program of revivifying Catholic worship. This effort was begun by St. Pius X and zealously taken up by Pius XII. The new Church law was prepared by a special commission appointed by the late Pope for the general restoration of the liturgy.

By working out the details of popular participation in Mass, the latest instruction extends to the whole Church year, the principles of the 1955 reform in Holy Week ceremonies.

How should the people take their proper part in the Mass?

The instruction answers step by step, from the least efforts on their part to the greatest and most fruitful spiritually. Since the Church has always taught that sung Mass is the better form of Mass, a kind of worship more pleasing to God, it comes first in the instruction.

The minimum vocal participation by the people in the High Mass is the singing of the brief, one-line responses like "Amen" and "Et cum spiritu tuo."

The next step in sung Mass participation, intended by the Holy See for the ordinary parish community, is congregational singing of the Ordinary Mass chants, in whole or part: the Kyrie, Gloria, Creed, Sanctus, Agnus Dei.

In most parishes, the third recommended step would be difficult and so usually must be reserved to the choir: the Gradual and the three procession-chants, Introit, Offertory and Communion.

Each Sunday, a High Mass will be sung in many parishes throughout the world. There is no reason why the congregation should not sing at least the "Amen" of that Mass.

"Amen" is the popular acclamation and affirmation which climaxes the canon of the Mass. It expresses the people's agreement, in faith and devotion, with the Collect, Secret and postcommunion prayers.

To sing the "Amen" aloud is a help to meaning it inwardly—which is the point and purpose of vocal participation.

The simple Mass responses are easy to sing and therefore the instruction says: "Every effort is to be made that all the faithful, throughout the whole world, should be able to sing these liturgical responses."

The next step, the congregational singing of the Ordinary Mass chants mentioned above, requires more training. For this, the directive recommends that the people be taught, as at the beginning, a simple Mass chant: Kyrie, Sanctus and Agnus Dei XVI; Gloria and Ite XV; Creed I or III. These are the simpler chants from the collection of eighteen Gregorian chants used by the Church.

Although the sung or High Mass is, paradoxically, much easier to understand than low Mass, a few matters have been clarified by the directive.

The Benedictus ordinarily is to be joined to the Santus and sung before the consecration, so that the period after the consecration may be one of deep religious silence.

Some parts of the sung Mass have also regained their true meaning. The Introit is to be sung during the entrance of the priest, the Communion hymn during distribution of Holy Communion, not afterwards. Both the Introit and the Communion hymn, as well as the Offertory, may be lengthened as needed by the addition of psalm verses.

But most parish Masses are low Masses, celebrated without music. What does the instruction say about them?

It seeks to develop various degrees of participation, from mere bodily posture, such as the standing and kneeling of the congregation, to sacramental communion.

People should be urged to assist with great attention, either by using missals or by meditating and praying in close harmony with the rites of the Mass.

It is allowed and commendable for the people to join in prayers and hymns in the vernacular, such as English, during low Mass.

These are said to be "pious exercises" during liturgical services and details of their application are left to the regulation of local Church authorities, but with one important condition.

These hymns and prayers must be properly related to the individual parts of low Mass. Nothing should

take precedence over the Holy Sacrifice of Christ and His Church.

The dialogue, or community, Mass is the fullest participation of the people in low Mass. It is the active mode of Mass celebration which is now officially proposed by the Holy See for the entire Latin Church.

When Christians are baptized, they receive a character or mark upon their souls. By this mark, according to the explanation of Pius XII, the faithful are "pointed to the worship of God, and therefore, according to their condition, they share in the priesthood of Christ Himself."

When the people respond to the priest's prayers or recite prayers in unison with him, they take a genuine part in the sacred liturgy by which God is chiefly honored.

The dialogue Mass in parishes may consist merely of having the congregation make the simple responses, such as "Amen" or "Et cum spiritu tuo," or of reciting the part formerly thought of as for the servers, or of reciting with the priest the Ordinary parts: the Gloria, Creed, etc.

This plan is intended for the average parish where, with instruction and leadership, the people may achieve a real participation which honors God and is a source of blessings and grace.

Obviously, this plan is the answer to the silent and often lifeless Sunday low Masses. The people should not be silent spectators. Fortunately, most missals contain the brief Latin responses to the celebrant's prayers, so it would seem this minimum form of dialogue Mass may begin in parishes without delay.

The heart of the new instruction is to bring the people into the sacred action. Priests, for example, are reminded of their obligation to recite the loud texts of the Mass in clear tones so that all may hear. The Holy See even suggests the use of loud-speakers for this purpose.

The recitation together by the priest and people of the "Our Father" in Latin, so successfully tried out on Good Friday, may now be done at each low Mass.

The office of the lector has been revived, with the added function of being a commentator. As lector, he reads the Epistle and Gospel in the vernacular while the celebrant reads it in Latin.

As commentator, he is encouraged to direct the people in their recitation, or their singing, and to supply brief explanations of the service. Preferably he should be a priest, but a layman can fulfill the lector-commentator's function.

The instruction, of course, has its negative side. It prohibits such things as so-called "synchronized Masses," in which two or more priests celebrate Mass simultaneously, keeping up with the words and actions of each other.

It condemns the use of "mechanical imitations" in the place of church steeple bells and decoration of altars in penitential seasons.

Much of the instruction is concerned with sacred music. Specialists in this field will have to study its details. There are in the directive instruc-

ns for choirs and organists, even
r church architects.

Basically, however, the points of
is extraordinary document is active
y participation in the Mass, especial-
vocal participation through singing
recitation of prayers.

To understand it, we must under-
and the Church: The Mystical Body
Christ, with Christ the head and
ith the faithful—Pope, Bishops,
nd lay people—as members.

Public worship is offered by Christ
and His members together. The peo-
ple may be passive and silent onlook-
ers or they may be active, fervent
worshippers.

The holy purpose of Pius XII was to
strengthen the praying Church, to
make Catholic worship the expression
of living faith and piety. No acts of
his pontificate will have greater
spiritual significance than the tremen-
dous steps in the liturgical restoration.

ate Cardinal Costantini's Work as First Apostolic Delegate to China Recalled

THE recent death of His Eminence
Celso Cardinal Constantini, has
rved to remind the Church in the
ar East of his magnificent work as
e first Apostolic Delegate to China.

In 1922 Pope Pius XI judged that
e time had come to send to China
a Apostolic Delegate as a personal
representative of the Holy See. For
hat responsible post he chose Mgr.
celso Costantini. For ten vital years
e Apostolic Delegate worked for
e advancement of Chinese Catholic-
m with a zeal and a wisdom that
ade him one of the greatest figures
e whole history of the Church in
China.

Despite the malicious Communist
nslaught of the past decade, the
amp of the first Apostolic Delegate
as not been obliterated from the
Church in China. Much of his best
ork still remains unshaken.

In China Mgr. Constantini pursued
two great aims: to draw the Vicariates
f China into ever closer unity, and to

give to the Church in China institu-
tions worthy of the status it had at-
tained.

His first great step was the convoca-
tion of the First Council of the
Church in China. The decisions of
this great Council are still the chief
norms for the application of Canon
Law in China, and are still the au-
thoritative handbook of the mission-
ary wherever missionary work for the
Chinese people is still possible.

The greatest of the institutions that
Mgr. Costantini desired to confer on
the Church in China were a Chinese
Hierarchy, and a Chinese clergy;
more numerous and better educated
than ever before. He devoted himself,
therefore, to furthering and enlarg-
ing the Pope's plan of having an
episcopal consecration in Rome, per-
formed by the Holy Father himself.
It was due chiefly to his efforts that
six Chinese Bishops were consecrated
in that memorable ceremony, instead
of the single Bishop originally con-
templated.

For the future priests of China, he built, during a mere ten years, fourteen large Regional Seminaries, and saw to it that they were staffed with professors whom any seminary in the world might have welcomed. Most of these seminaries have long since been either suppressed or turned into Communist schools.

In Hong Kong, however, the Regional Seminary at Aberdeen still stands as a living memorial to the work done by Mgr. Costantini. Throughout China, moreover, priests trained in his seminaries have, by heroic devotion, helped to uphold the persecuted Catholics against the powers of evil.

The Aberdeen Regional Seminary is a visible memorial to another side of Mgr. Costantini's work. Being anxious to make the Church in China truly Chinese in every respect, he laboured in word and deed to employ Chinese culture, in all its latitude, in the service of the Church. He was one of the first to offer support to the Nationalist Government in its project of spreading 'Pak Wa' in place of the old classical Chinese, and he had all Catholic prayers translated into the new popular style. He fostered the use of Chinese art in painting sacred subjects. He insisted that the new seminaries be built in the ancient Chinese style.

There was risk involved in this policy. At a time of transition it is impossible to be certain which styles are becoming obsolete, which are renewing their vigour. Mgr. Costantini knew this; he took the risk, preferring to err by being too Chinese rather than by not being Chinese enough.

The founding of the Fu Jen University, Peking, was yet another of Mgr. Costantini's great ventures. The difficulties were enormous, but they were met. The Communist occupation of China cut short its early success, but it is too early yet to be sure that there is no future for the Catholic University of Peking. If, in God's mercy, it proves possible to reopen it, Mgr. Costantini will go down in history as one of the great university founders.

One last work that Mgr. Costantini sought to achieve in China was the founding of a purely Chinese Congregation.

Accordingly, in 1928, only five years after his arrival in China, he announced the foundation of the Congregation of Disciples of Our Lord, a purely Chinese Congregation of priests who were to be characterized by devotion to the Blessed Eucharist, devotion to the Holy See and readiness to take up apostolic work in any dioceses that was short of priests.

This Congregation was, perhaps the greatest of all Mgr. Costantini's achievements. Despite the tragedies of the past ten years, it is still flourishing. Every year, it sends forth new priests to work as true Disciples of Our Lord.

Mgr. Kuo, Archbishop of Taipei is now Superior-General of the Congregation. Under his direction it is doing valuable work in Taiwan, and is ready to work for the augmentation and strengthening of the Church in China wherever such work is made possible by the Providence of God.

Book Reviews

Met A Traveller

The Triumph of Father Phillips.

Kurt Becker, S.J. 208 pp. Farrar, Straus and Cudahy. 1958. US \$3.50.

Here is the moving story of a suit missionary from Montana, and what happened to him in a Red Chinese prison. It is a true tale of sad times when Godless men can seize and unjustly hold in jail for three full years a man of God just because he is a man of God. On the face of it, Father Phillips' story is profoundly tragic. And yet, in a real sense, he emerged victorious from his grim battle with the forces of evil. For his faith in God sustained him through the dark days, the winter nights, the insidious interrogations, and all the privations and humiliations that ruthless men heap upon those who resist them.

Prior to his arrest in 1953, Father Phillips had spent many years in China. He was interned during the Japanese occupation—a harrowing experience, but minor compared to what was to come—and afterward became rector of the Shanghai Church of Christ the King. When the Communists reached Shanghai, Father Phillips carried on his activities as usual. In fact, he expanded them somewhat to include a splendid series of sermons on the essential truths of Catholicism which attracted great crowds of the faithful. He also sponsored a training course for Chinese students who met in Christ the King rectory and learned how to become lay leaders for the difficult times which Catholics knew were

coming to the Church of China. Thus Father Phillips was not surprised at his own arrest, although he had committed no crime. But no mental preparation could forearm him against his ordeal in the prisons of Loukawei, Massenet, and Ward Road.

Yet somehow this priest of frail physique and gentle, almost timid, manner found the spiritual vigor to become an athlete for Christ. As the author puts it, "It is suddenly clear to everyone that no one could be that brave and heroic without the grace and strength of God, and the boast of St. Paul suddenly has a rich and varied meaning: 'I can do all things in Him who strengthens me'."

The reader's sympathy is also stirred by the fate of Father Phillips' co-prisoners—those nameless ones who faced terror and the threat of death as men have always done from the beginning of time, some in craven fear, others in anger, and still others with a quiet bravery that makes us proud to be members of the human race.

Philippine Freedom, 1946 - 1958

By Robert Aura Smith. 375 pp. Columbia University Press. 1958. US \$5.00.

An American journalist and editor with long years of experience in the Philippines tells of the Filipinos' progress during the first twelve years of their independence. The author shows how—thanks in great measure to the inspired leadership of the late Ramon Magsaysay—the Filipinos have faced up to the critical problems of

inflation, corruption and internal revolt. An authoritative, yet easy-to-read, report on an Asian country where East and West come together.

The author, while not a Catholic, gives an objective, balanced view of the Church's role in the Philippines. Perhaps one of the most interesting aspects of his work is his analysis of what makes men free in general, and why the Filipinos themselves can rightly be described as "free men."

Catholic Missions:

Four Great Encyclicals.

Edited By Thomas J.M. Burke S.J.
83 pp. Fordham University Press.
1957. US \$1.50.

New translations of four great modern statements of the Church's missionary aims—*Maximam Illud* by Benedict XV, *Rerum Ecclesiae* by Pius XI, and *Evangelii Praecones* and *Fidei Donum* by Pius XII.

These documents emphasize the personal responsibility which each Holy Father feels for the spreading of the Church to all men. For, as Father Burke points out in the Introduction, "the principal duty of the Vicar of Christ is unrealized until the evangelization of the world is complete." But this obligation is not binding only on the Holy Father but also on all members of the Church—clergy and laity alike. Missioners in particular will welcome this convenient booklet with its excellent introduction and questions designed for use by Catholic study groups.

This is Number 1 in a series called "Incidental Papers of the Institute of Mission Studies" of Fordham University.

Reviews in Brief

Mooltiki:

Stories and Poems from India.

By Rumer Godden. 151 pp. Viking.
1957. US \$3.50.

Perhaps more successful in her prose stories of India than in her poetry, Miss Godden is a great literary artist. This all-too-brief volume contains some unforgettable vignettes of nature and people in India set against a lovely background of Bengal, the high Himalayas, Kashmir and a jungle in Assam.

She writes nostalgically of golden days, evoking the joys and dreams of childhood and catching, subtly but surely, Indian attitudes and India's many ways of life. "Possession" is a wonderful picture of village life; another story tells of a nomad boy and his love for a little ram; while "Sister Malone and the Obstinate Man" is an eloquent commentary of Eastern spirituality.

A History of Communism In East Asia.

By Malcolm Kennedy. 556 pp. Praeger.
1957. US \$8.50.

For specialists on Asia and international communism this is a valuable reference work.

Its author, a former Far Eastern expert for the British Foreign Office, describes the rise of nationalism in Asia from mid-nineteenth century to the early 1920's; the advent of communism in various countries of Asia before World War II. Japan's attempt to dominate Asia and its repercussion on Asia's Communists; and the emergence of China as a great Communist state since 1948.

Mission Chronicle

CEYLON

CATHOLIC ORPHANS WIN CEYLON SPORTS MEET

COLOMBO, Ceylon — Catholic orphans here won the championship at a nationwide sports meet.

Pupils at the St. Vincent's Orphanage school won a trophy naming them the country's senior sports champions in the All-Ceylon Schools' Physical Training meet.

Ceylon's Minister of Education W. Mahanayake congratulated the winning team and presented them with the trophy.

CHILD LABOR PROBLEM IN CEYLON AIRED

COLOMBO, Ceylon — "The Messenger," leading Ceylonese Catholic newspaper, has deplored child labor in this country and has urged the government and private institutions to cooperate in improving the situation.

A chief cause forcing children into the labor market is the lack of an adequate living wage for fathers, the paper said.

Meanwhile, Ceylon's Labor Minister, T.B. Illangaratne, a Buddhist, inaugurated a new orphan home at Peradeniya operated by the Sisters of the Cross. He praised the service of the Catholic Church to the coun-

try through these institutions, indicating that orphanages ameliorate the child labor situation to some extent.

CEYLON OBSERVES OFFICIAL DAY OF MOURNING FOR POPE PIUS XII

COLOMBO, Ceylon — An official day of mourning was observed throughout Ceylon for His Holiness Pope Pius XII.

By order of the Home Minister flags were flown at half-mast on all government buildings. Many private concerns also expressed their sorrow in the same way.

In St. Lucia's, the Cathedral of Colombo, the Most Reverend Thomas Cooray O.M.I., Archbishop of Colombo, offered a Pontifical Requiem Mass at which His Excellency the Governor General, Sir Oliver Goonetilleke, assisted together with diplomatic representatives from Australia, Belgium, Burma, Canada, France, Germany, India, Indonesia, Israel, Italy, Japan, Netherlands, Pakistan, Portugal, Switzerland, the United Kingdom and the United States of America.

Consular representatives of Austria, the Dominican Republic, Finland, Liberia, Mexico and Spain were also present as well as a representative of the United Nations.

The Sinhalese and English papers gave lengthy accounts of the Holy

Father's illness and death, and the tribute paid to him by the people of Rome when his body was translated from Castelvandolfo to St. Peter's.

A translation of the Mass that was offered in St. Lucia Cathedral in Colombo was also provided for all the officials present. The front cover of this little booklet bore a photo of His Holiness while the back cover gave an English translation of the Holy Father's Last Will and Testament.

CHINA

CATHOLIC POPULATION OF HONG KONG INCREASES 23 PER CENT IN ONE YEAR

HONG KONG — The Catholic Church here recorded an increase of 24,236 members during the past year to continue a remarkable postwar convert movement only a few miles from Communist China.

A census just completed by the Chancery Office here reveals that the Catholic population of Hong Kong is now 129,652, a rise of 23 per cent from last year. This reflects a growth of 119,652 since the end of World War II. The total population of this city is presently two and a half million.

The growth of the Church here during the past twelve months includes 16,110 baptisms of adult pagans, 4,283 infant baptisms and 3,843 Catholic refugees from Red China. There are presently 14,334 catechumens preparing for Baptism.

The Hong Kong Catholic Directory lists eighty-three churches and chapels in the city. Thus, conver-

sions during the past year averaged about 300 per parish. Priests working here number 305, of whom 253 are members of religious orders or congregations.

According to the census report, there are now 150 Catholic schools in Hong Kong, with an enrollment of 65,164 students. The Church in Hong Kong also administers five hospitals, four orphanages, three foundling homes and twenty-four dispensaries.

CHINESE REDS REMAIN SILENT ABOUT POPE'S RECENT ENCYCLICAL

ROME — The Chinese Communist press and radio have remained silent about His Holiness Pope Pius XII's recent encyclical to China although it is known to be in their hands.

Fides, the News service of the Sacred Congregation for the Propagation of the Faith, said here that this is in keeping with a recent policy of silence on religious matters pursued by Chinese Communists.

Purpose of this policy, it said, is believed to be an effort to give the impression that the religious situation is well in hand in China.

The Pope's encyclical urged Chinese Catholics to preserve the integrity of their Faith. It condemned the illicit consecration of "elected" or government-appointed bishops, and the efforts of Chinese Communists to set up a national Church separated from Rome.

Fides added that although the document was successfully distributed among the clergy and many of the faithful several weeks ago, Chinese

atholics have also remained silent for fear of reprisals and there has been no public reaction of any kind to the document.

The news bulletin stated that "religious freedom in China is such that mere possession of a papal letter constitutes proof of anti-patriotism."

Meanwhile an unofficial Vatican source said that a similar silence had been exercised by Vatican authorities during the time between the encyclical's original date of issue and its publication to the world.

It was believed that the general publication of the document was held off almost two months until assurance could be had that it was in the hands of those to whom it was addressed.

CHINESE SEMINARIANS MAKE PILGRIMAGE TO MARIAN SHRINE

TREVIGLIO, Italy — Fifteen young Chinese Salesian seminarians, expelled from their country as undesirable, went on a pilgrimage to the shrine of Our Lady of Caravaggio near the Swiss border.

The journey was a fulfillment of a promise the seminarians made when they left Red China. They went on foot from the Salesian college here to the mountain village of Caravaggio.

PATRIOTIC CATHOLICS' FROM RED VIETNAM REPORTED TOURING CHINA

HONG KONG — A delegation of "patriotic and peace-loving Catholics" from Communist-held North Vietnam has arrived in Peking for a visit according to Chinese Communist sources.

The official Red Chinese news service, New China News Agency, reported that the Vietnamese group arrived in Peking on September 29 at the invitation of Archbishop Ignatius P'i Shu-shih of Mukden, described as the head of the government-sponsored "Patriotic Association of Chinese Catholics."

(Archbishop P'i, who was long imprisoned by the Red regime in China, reportedly was elected head of the schismatic group last year after being released from jail. He is reported to have consecrated four bishops in the Tsinan Cathedral last June 1 despite an explicit warning by the Holy See that such an action would entail the automatic excommunication of both the consecrator and any priests consecrated to the episcopate without the Holy See's approval.)

NCNA said that the Vietnamese delegation was headed by Father Nguyen The Vinh. It said that the Vietnamese group was met by Li Tepei and Tsao Tao-sheng, vice chairmen of the Chinese Patriotic Catholic Association; representatives of the State Council, and officials of Communist Vietnam's embassy in Peking.

ENCYCLICAL DISTRIBUTED IN HONG KONG

VATICAN CITY — Ten thousand copies of the Chinese translation of the Pope Pius XII's last published encyclical, which called on Chinese Catholics to resist Red attempts to separate them from the Holy See, have been distributed in Hong Kong.

Fides, mission news agency of the Sacred Congregation for the Propagation of the Faith, said that the ency-

clical, *Ad Apostolorum Principis*, was printed in a special edition of *Kung Kao Po*, Catholic paper published in Hong Kong.

The encyclical was dated June 29, but was not made public until September. A Vatican spokesman said at the time that publication of the encyclical was withheld until the Holy See was certain that copies of it had been distributed among Catholics on the Chinese mainland.

JOURNALIST IS OPTIMISTIC ABOUT LONG RANGE FATE OF CHURCH IN COMMUNIST CHINA

CINCINNATI — The Church is flourishing in some parts of Asia, and even in Communist China there is hope that in the long range future the Reds will lose their grip.

Erik von Kuehnelt-Leddihn, Austrian journalist and historian, offered this report to the Cincinnati Medievalists after his return from an extensive tour of the Far East.

"I have unimpeachable evidence," he said in an interview, "that the students in the universities of Red China are violently anti-Communist, and that the professors, too, are boiling with hatred for the Communist regime."

"And don't forget," he added, "that China is a country which in the long run will go as its intellectuals go."

Mr. von Kuehnelt-Leddihn warned against viewing the "Church in Asia" as if it faced one common problem. "There is no single common denominator in the Church's situation in the different countries of Asia," he said.

In northern India, for example, the Church is confronted with "a strong Indian nationalism, which sees the Church as a foreign importation—not home grown." But in southern India, he said, "the Church possesses an ancient tradition, and belongs to the scene."

To become a Catholic in Pakistan may present difficulties, the speaker continued, but in Syria and Iraq, "where Mohammedanism is joined with Arabism, if you become a Catholic you had best take the next train out of the country."

Mr. von Kuehnelt-Leddihn, who taught at several eastern Catholic colleges in this country after the Nazis took over Austria, praised the religious fervor of Catholics in southern Vietnam. "The people pray there as nowhere else in the world," he said.

He also called attention to the "wave of conversions in Taiwan and Hong Kong," chiefly among refugees from Red China "who have learned at first hand the lesson of communism."

Communism in China and elsewhere is "a disease," Mr. von Kuehnelt-Leddihn said. It exists only by "military conquest."

"As a popular movement, communism hardly exists anywhere in the world," he said.

"All the first-rate experts I've met," he continued, "are pessimists about China's near future, but optimists about her distant future."

There is no question in his mind about the importance of saving Taiwan.

"I'm convinced," he said, "that it is the absolute duty of the West to maintain Taiwan against Red China. The cultural continuity of China—its arts, letters, family life—is being preserved on Taiwan."

Mr. von Kuehnelt-Leddihn is convinced that "either Asia will be Catholic, or else the world will pass through a very dark period." This means that the Catholic missions are of "vital importance," and that Catholics all over the world must devote not only prayers and money, but also support the growing lay missionary movement, he said.

"Asia has a keen sense for sanctity," he said, and the holy life of a Western technician, living among the people of Asia, can have a profound impact upon them.

"The future of the world may not be decided by Asia," he said, but "it very well may be decided in Asia, where the greater part of the world's population lives."

HONG KONG MOURNS POPE PIUS AS REFUGEE'S SOLE SYMBOL OF HOPE AND FREEDOM

HONG KONG — The city of Hong Kong, whose thousands of refugees from Red China venerated Pope Pius XII as their sole symbol of hope and freedom was as one in mourning his passing.

The late Pope's personal solicitude on behalf of the spiritual and material welfare of these refugees was believed responsible for a convert movement here which thus far has accounted for a total of 119,000 baptisms since the communists took over the mainland.

The refugees recalled that last January, when Pope Pius made a "symbolic" contribution of \$2,000 to the United Nations Refugee Fund, he asked specifically that the money be used to help those who had fled to Hong Kong from Communist China. And they knew that Auguste R. Lindt, U.N. High Commissioner for Refugees, announced in Geneva last June that the Holy See's donation stood alone: that other governments appeared to feel helpless in the face of the magnitude of the Hong Kong refugee problem.

The poverty-stricken victims of Communist persecution thronged the churches and chapels of this British Crown Colony, chanting the Requiem Mass and the prayers for the deceased Pontiff in their ancient Chinese language.

Bishop Lawrence Bianchi of Hong Kong spoke on behalf of the 130,000 Catholics of Hong Kong when he paid tribute to the dead Pontiff. He said:

"The Catholics of Hong Kong have special reason to lament the death of Pope Pius XII. Time after time he showed special favor to us, receiving representatives of this colony and this diocese with even more than his ordinary generosity.

"Not only the former Governor, Sir Alexander Grantham, and my predecessor as Bishop of Hong Kong and I myself had proof of his benevolence to us; many other representatives of Hong Kong met with such favor from His Holiness and all were astonished to find how close was his interest in, and how accurate his information about this, one would have said, remote and unobtrusive corner of the world.

"The Holy Father's last encyclical letter was addressed to the Church in China, now suffering under persecution. It is a letter which shows not only the Pope's love of the people of China, but also his concern for the terrible conditions under which the Church in that great country suffers."

Governor Sir Robert Black of Hong Kong issued an official message of condolence on behalf of the government. Addressed to Bishop Bianchi, it said in part:

"I have the honor to convey to you on my own behalf and on behalf of the people of this colony an expression of the deepest sympathy on the death of His Holiness Pope Pius XII.

"His Holiness has for the last 19 years been a world figure and has identified himself in all our minds with the continuing struggle for justice and peace throughout the world."

A Solemn Requiem Mass offered by Bishop Bianchi at the Cathedral of the Immaculate Conception was attended by Chief Justice Sir Michael Hogan and the aide-de-camp to the Governor as well as members of the colony's executive and legislative councils; the consular corps, the clergy and Religious of the diocese and representatives of Catholic lay organizations.

INDIA

KERALA REDS PROSECUTE CATHOLIC DAILY: TWO CATHOLICS KILLED AS COMMUNIST TERRORISM CONTINUES

TRIVANDRUM, India — Kerala's Communist government has ordered this state's public prosecutor to bring

suit against a Catholic newspaper for "inciting violence."

The defendant is Deepika, a 71-year-old daily published by Carmelite priests of the Syro-Malabar Rite. It is charged with calling on the state's people in an editorial to use force to unseat the Kerala government.

Deepika has replied that the government's action is aimed at silencing the state's anti-Communist press.

The government suit came as two more Catholics died as a result of the Red weeks-old campaign of terrorism against their opponents. Earlier at least six Catholics had lost their lives. The most recent deaths were reported from Chengannur and Kottayam.

During his investigation here Mr. Dhebar interviewed Catholic leaders and the families of Catholic victims of Red violence. Before leaving he voiced his dissatisfaction with the explanation of the Communists' actions given by Kerala Chief Minister E.M.S. Namboodiripad.

The Congress party executive committee accused the Kerala government of pursuing a "discriminatory" policy and charged the Reds with "frequent attacks and murderous assaults on Congressmen and other non-Communists."

INDIAN CARDINAL CITES U.S. SEE'S EXAMPLE IN OPENING VOCATION DRIVE

BOMBAY, India — The example of an American archdiocese was cited here by India's Cardinal as he opened a new drive for religious vocations in his See.

His Eminence Valerian Cardinal Gracias said the Bombay Archdiocese of 250,000 Catholics ought to provide at least 100 vocations annually. He gave this figure after quoting the performance of the Archdiocese of Philadelphia in the past year. Cardinal Gracias said that Philadelphia with its 1,444,000 Catholics was able to produce 600 religious vocations.

Cardinal Gracias, the Archbishop of Bombay, said his ambition to reach the proportion set by the American Archdiocese was not unrealistic. He noted that Bombay had scores of Catholic educational institutions which should prove fertile grounds for vocations. Most of the vocations in Philadelphia, he said, are developed in schools.

The Cardinal praised the idea of schools having on their staff priest-counsellors to establish contact with prospective candidates for the priesthood and for Religious communities. He also asked that a vocation triduum be held annually in every parish.

In his plea, the Cardinal stated that not only was it necessary for Bombay to have a sufficient clergy, but also it should do what it can to supply priests to other Indian areas.

YCW FOUNDER CALLS FOR ‘INTENSE APOSTOLATE’ AMONG INDIAN WORKERS

CALCUTTA, India — An “intense apostolate” among the working class in India is the need of the hour, Msgr. Joseph Cardijn, founder and chaplain general of the Young Christian Workers declared here.

Afterwards, in Madras, the Belgian priest said the clergy are the “natural leaders” of this apostolate.

The two speeches came during a visit to this country by Msgr. Cardijn. He was in India previously in 1952-53.

Msgr. Cardijn told his Calcutta audience that the Church could not allow the leadership of so many millions to rest with the “forces of materialism and atheism.”

In Madras, Father Cardijn spoke to a special conference of priests that had been arranged there to receive him. “Without priests, there is no workers’ apostolate,” he declared there.

The Calcutta meeting was the Archdiocese’s gathering of Catholic working class leaders. Archbishop Ferdinand Perier, S.J. and Miss Maria Meersman, Y.C.W.’s international president, were among those who attended it.

Msgr. Cardijn declared the apostolate among workers to be one of the “strong arms” of the modern Church. The worker as Christ’s representative in the factory is irreplaceable and neither Pope nor Bishop nor priest nor nun can fill that place, Msgr. Cardijn told the workers’ meeting.

The tragedy of our time, he said, is that leadership in this vital field has come to be expected from those least worthy of providing it. The materialists, the atheists and the Communists just do not have the philosophy making for signal working class guidance, the priest declared. It is the Church that has that philosophy and it is her clergy that must reach it out to the workers, he said.

He said the priesthood must obtain the technique of “pastoral work” among workers, that discourses and

lectures are no longer wanted. What is required is a "genuine interest" in the welfare of the workers, said Msgr. Cardijn.

"The Church is a leaven, and therefore must prepare the young workers to act as the leaven in his own world," he said.

U.S. PRIEST NAMED ATTACHE TO INTERNUNCIATURE IN INDIA

VATICAN CITY — Father Charles Burton Mouton, a priest of the Diocese of Lafayette, La., has assumed duties as attache to the Apostolic Internunciature at New Delhi, India.

Originally assigned to the Internunciature in Iran two months ago, Father Mouton's appointment has now been changed to the Indian capital where he will work under Australian-born Archbishop James R. Knox. Meanwhile he has been working in the English-language section of the Vatican Secretariat of State.

The Internunciature in India also includes the territories of Ceylon and Burma.

PLAY BIGGER PART IN PUBLIC LIFE, INDIAN CATHOLICS URGED

BOMBAY, India — The future of the Catholic community in India is "insecure" unless Catholics take a greater part in public life, His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, said here.

The Cardinal warned that the Church in India must now rely on "non-Christian friends" to defend its

rights in public bodies, such as the national and state legislatures. He said:

"Religion stands to lose if it remains simply in the sacristy. The Church must play her part in the defense of justice, whether in politics, economics or abstract truth."

CALL ON INDIA'S SEMINARIES TO TRAIN PRIEST-STUDENTS FOR APOSTOLATE AMONG WORKERS

MADRAS, India — Priests from fifteen dioceses attending a conference here adopted a resolution calling on India's seminaries to train priest-students for the apostolate among the working class.

The meeting asked the Indian Bishops' Conference to encourage rectors of major seminaries to include "theoretical and practical" training in this apostolate in the curricula of their institutions.

The conference adopted its resolution following an address by Msgr. Joseph Cardijn, Belgian priest-founder and chaplain general of the worldwide Young Christian Workers movement.

Msgr. Cardijn told his audience that the apostolate among workers is one of the "strong arms" of the Church. He added that the clergy are the "natural leaders" of this apostolate.

The meeting sent its resolution for consideration by the Bishops' Conference formal recognition of the YCW movement's work in India. It also submitted a proposal for active Indian participation in the forthcoming YCW international seminar in Brussels.

CATHOLICS' CHARGE OF ANTI-RELIGIOUS BIAS IN COMMUNIST KERALA'S TEXTBOOKS GIVEN 'COLD RECEPTION' BY STATE CHIEF

TRIVANDRUM, India — Catholic leaders received a "cold reception" when they met here with the Communist Chief Minister of Kerala state to protest "anti-religious passages in the school textbook issued by his regime."

After meeting with Chief Minister P.M. Sankaran Namboodiripad, the Catholic delegation quoted him as saying: "I know where you stand. You know where I stand. There is no need, therefore, for any discussion."

The Catholic leaders presented the Chief Minister with a memorandum asking removal of offensive passages in the textbooks or alternatively, to make the teaching of such lessons non-compulsory.

The delegation was sent to Trivandrum by the Kerala Catholic Congress, to meet government officials. Earlier during the controversy over the textbooks described by Catholic spokesmen as "Communist-tainted," the congress named a committee of experts to report to it on the "errors" found in the books.

When the Communists took over the government of this tiny Indian state last year, they assumed monopoly over the preparation and production of textbooks. Previously, most textbooks for the use of the state's numerous schools were selected by a government selection board from books presented by individual authors.

The Catholic Congress deputation said that not only Catholics but also all God-fearing people are concerned over the distortion contained in the books. In its memorandum the delegation charged the government with using the books as a "tool" to "inject" communism into the minds of the young. The document said the named passages and lessons in the books would "stultify the spiritual and national growth" of children.

The deputation leaders said Chief Minister Namboodiripad finally offered to "review" some of the lessons named as "anti-religious," but flatly refused to consider its demand for withdrawal of the communism-propagating passages.

The deputation told the chief minister that nationalization of textbooks was "unconstitutional." It violates Article 29 (1) of the Indian Constitution, which gives Catholics and other minorities the right to preserve their culture, the Catholic leaders asserted.

After the interview with the Chief Minister, the deputation members appeared at a press conference here. V.J. Joseph, Catholic Congress president charged the Chief Minister with discourtesy towards an organization that represents more than two million Kerala citizens. He said the Chief Minister refused to listen to the delegation's explanation of the books' possible illegality. He revealed also that the Chief Minister withdrew the earlier arrangement under which the Catholic leaders were also to have met State Education Minister Joseph Mundasserry.

ARCHBISHOP OF BOMBAY CALLS ON YOUNG INTELLECTUALS TO INTEGRATE FAITH AND LEARNING

NEW DELHI, India — The Cardinal-Archbishop of Bombay told Indian Catholic students here that the modern technical age requires them to combine their learning with the tenets of their Faith.

His Eminence Valerian Cardinal Gracias called upon young intellectuals to infuse their faith richly with a study of dogma and religious principles.

The Cardinal addressed the opening session of a three-day seminar sponsored by the All-India Catholic University Federation. Representatives from twenty-five Indian universities participated.

The three-fold theme concerned the role of Catholic university students in relation to the aim of the Church in India, the factors responsible for the moral and religious crisis in Indian universities, and the action which students should undertake individually and collectively for the fulfillment of their objectives.

Three archbishops and members of the diplomatic corps also attended the opening session.

INDIAN LEGISLATOR, A CATHOLIC, OPPOSES STATE PROPOSAL, TO USE SURPLUS RELIGIOUS FUNDS

HYDERABAD, India — A Catholic member of the Andhra state legislature called a proposal to use the surplus funds of religious groups

for alleged governmental "development purposes" an infringement of religious freedom.

J. T. Fernandez dissented in a discussion that followed an address by the Governor opening a new session of the state legislature. The Governor referred to the potentialities of the plan and revealed that the Andhra government is planning to use such funds to finance state-run charitable institutions.

The legislator said that canon law is the only possible authority controlling the funds of Catholic religious bodies and said that this is recognized by many law courts. He cited a recent court decision in Jabalpur in support of his assertions.

Previous proposals of a similar nature have brought protest from Catholics. Andhra is the first state administration in India to discuss the move officially.

INDIAN CARDINAL ONCE MORE URGES FLOCK TO BE ACTIVE

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, has again admonished Indian Catholics for not taking a more active interest in public life.

Only ten days earlier the Cardinal had urged his people to join in civic affairs and he asked that Catholics enter contests for public office. He said Catholics in India must rid themselves of their "minority complex," which he said was responsible for their comparatively isolated lives in the affairs of their country.

DECLINE IN NUMBER OF MISSIONERS IN INDIA

RANCHI, India — Indian newspapers recently announced that the number of foreign missionaries (Catholic and Protestant) in India declined in 1958 to 4,844 compared to 5,521 in 1957 and 5,691 in 1956.

The source of this information was reported to be a statement laid on the table of the Rajya Sabha (Lower House) by the Minister of State for Home, Mr. B.N. Datar. The statement referred only to missionaries coming from non-Commonwealth countries. The number of American missionaries had declined from 2,271 in 1957 to 1,821 in 1958.

CATHOLIC HOSPITAL BEING BUILT IN INDIA WITH AMERICAN HELP

TUTICORIN, India — Bishop Thomas Fernando of Tuticorin announced plans for the erection of a Catholic hospital here with American Catholic aid.

The Bishop said the hospital would be built in the northern part of this city—the poorer quarter inhabited mostly by workers and fishermen.

Bishop Fernando did not reveal the name of the U.S. Catholic group financing the project. He talked about his plan in a speech he gave to a group of Catholics who assembled to hail him on the eighth anniversary of his consecration.

Bishop Fernando referred to the twin evils of "dowry and caste" as hampering the growth of his people. He said because of insistence on dowry many Catholic girls could not be given in marriage. Caste differences,

said the Bishop, have been inherited from the Hindus. Despite efforts to check them caste feelings in one way or other still prevail among certain Catholics, the Bishop declared.

Bishop Fernando announced the plan to found the "big hospital" after declaring that Catholics had the religious obligation to serve their neighbors. A Catholic by vocation is a social worker, he said.

INDONESIA

INDONESIAN STATESMAN AT CATHOLIC COLLEGE

BANDUNG, Indonesia — Mohammad Hatta, hero of Indonesia's fight for independence and a former vice president of his nation, opened three successive days of economics lectures at the Franciscan Fathers' Parahianggan College here.

Dr. Hatta appealed to the ecclesiastical, civil and military authorities and students taking part in the symposium to adapt economic theory to the needs of Indonesia. As a devout Moslem he stressed the importance of ethics in economics, and pointed to the Catholic teaching on morality in the economic sphere.

Parahianggan College, founded in January, 1955, as the first step toward a Catholic university for Indonesia, now has 1,226 students, most of them non-Catholics. Limited to departments of law and economics at the present time, it plans to open a sociology department in the near future. Its work is complemented by the Jesuits' school of education at Jogjakarta, central Java, and the Divine Word Fathers are soon to open a college with literary and agri-

cultural departments on Flores Island in eastern Indonesia.

CATHOLIC PARTY BANNED IN AREA OF INDONESIA ALONG WITH OTHER RELIGIOUS PARTIES; REDS UNHAMPERED

DJAKARTA, Indonesia — The Chief of Staff of the Indonesian Army has banned all activities of the nation's Catholic party in the Tapanuli region in northwestern Sumatra, it was announced here.

The decree, permissible because of the continuation of martial law, came several weeks after the outlawing of three other parties in central and northwestern Sumatra and central and northern Celebes. The parties banned are the Masjumi, Moslem party which is one of the country's two largest political groups; Parkindo, the Protestant party, and the Socialist party.

The active Communist party has not been banned.

The ban on the Catholic party is not as extensive as that on the Moslem and Protestant parties. It applies to a smaller area, and unlike the ban on Protestant organizations in the social and educational fields in Tapanuli, no Catholic organizations other than the political party are banned.

The reason given for the measures against the parties and organizations is that they have allegedly been connected with the rebellion on Sumatra and Celebes. But the Communist party is free to carry on its activities despite the fact that it started a full-fledged revolution against the Indonesian Republic in central Java in 1947.

INDONESIAN PRESIDENT LAUDS POPE PIUS XII

DJAKARTA, Indonesia — Penabur, this capital's Catholic weekly, has published a facsimile of a handwritten tribute by President Achmed Sukarno to the late Pope Pius XII.

In it, the Moslem chief of state recalled that on meeting the Pope in Vatican City in 1956, "I felt then that I stood face to face with a great leader, with a sublime mind and high ideals." Mr. Sukarno, whose statement in Indonesian was dated October 13, accorded Pope Pius the title "Sri," from the Sanskrit meaning glorious or holy, which is used for a divinity or king.

The President wrote:

"In connection with the death of Sri Pope Pius XII a few days ago, I want to say a few words.

"In 1956 I had the opportunity of personally seeing Sri Pope Pius XII, the famous head of the Catholic Church. I felt then that I stood face to face with a great leader, with a sublime mind and high ideals.

"May the soul of Sri Pope Pius XII be received in the presence of the Lord."

Meanwhile, the national flag of Indonesia was flown at half-staff over the presidential palace and all government buildings from the moment the news of the Pope's death was known until his burial. Foreign embassies and legations also lowered their flags to half-staff, with the notable exceptions of the Soviet Union, Communist China and the United State.

JAPAN

FIRST JAPANESE JESUIT IN MODERN TIMES MARKS 70TH YEAR IN SOCIETY

TOKYO, Japan — The first Japanese Jesuit priest in modern times celebrated the 70th anniversary of his entrance into the society in a brief ceremony at Sophia University here.

Father Paul Yachita Tsuchihashi received a telegram of congratulations from Jesuit General Father Jean Baptiste Janssens, in Rome, praising him for his long service to the Church and Japan.

Born in 1866, Father Tsuchihashi was converted by a French missionary at the age of 20.

Influenced by what he had learned about Jesuit martyrs in Japan, the young convert decided to become a member of the Society of Jesus. Since there were no Jesuit priests in Japan at that time he had to go to Shanghai, China, to join the society in 1888.

After finishing his early training as a Jesuit in China, Father Tsuchihashi went to France where he was ordained in 1901.

In 1911 he returned to Japan to assist three other priests in founding a Jesuit university in the nation's capital. He joined the faculty of the new Sophia University at its opening in 1913 and taught Chinese classics and mathematics.

When Japan went to war in 1941, Father Tsuchihashi was named president of Sophia University. With most of his fellow Jesuits interned in concentration camps, he dedicated himself to the task of protecting the university from the attacks of the nation's militarist government.

In 1945 Father Tsuchihashi resigned his post and retired from active duty. At the age of 92, he is still actively engaged in the study of Chinese classics and vocabularies.

CEREMONIES WILL COMMEMORATE 250TH ANNIVERSARY OF ITALIAN MARTYR'S ARRIVAL IN JAPAN

TOKYO, Japan — Ceremonies commemorating the 250th anniversary of the arrival in Japan of Father Giovanni Battista Sidotti, Italian priest-martyr, were held recently in the Salesian Church of Our Lady of Edo here.

A native of Sicily and secretary of the Sacred Roman Rota, the Church's highest tribunal, Father Sidotti entered Japan secretly on October 10, 1708. At the time fierce persecution had reduced the once flourishing Japanese Church to a handful of hunted faithful. It was with the hope of reviving the Faith in this country that Father Sidotti left Rome with the permission of Pope Clement XI.

Captured almost immediately, the priest was sent to Edo (now Tokyo) and imprisoned there. When he baptized the old couple charged with looking after him, all three were condemned to death by starvation in underground cells in November 1715.

During Father Sidotti's painful journey to Edo and his long imprisonment, his constant companion and consolation was a painting on brass of Our Lady of Sorrows by 17th century Italian artist Carlo Dolci.

This painting, the only remaining item of the priest's belongings, is at present stored in Tokyo's Ueno

museum. Highlight of next month's ceremonies will be the veneration of the painting, which will be loaned for the occasion by the directors to the museum.

JAPANESE LANGUAGE SCHOOL RUN BY FRANCISCANS IN TOKYO BEGINS SEVENTH YEAR

TOKYO, Japan — The Franciscan Language School here has begun its seventh year of intensive Japanese language courses for Catholic missionaries.

Seventy-two priests and twenty-one sisters were enrolled as the school opened for the new term. Over a dozen nationalities are represented, twenty-one different congregations of priests and twelve communities of Sisters. The priests attend classes in the morning; the Sisters in the afternoon.

In former times many missionaries began an active apostolate soon after they reached the Far East, attempting to study the language while engaged in the apostolate. Experience proved this method both unsatisfactory and inefficient.

The best procedure was found to be an intensive language course in a professional school before the beginning of any active mission work. No such Catholic school existed until 1951. It was then, at the urging of Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan, that the Franciscans undertook to open a language school similar to their once well-known school of language studies in Peking.

German Father Alphonse Schnusenber, O.F.M., then Delegate Gener-

al of the Franciscans in the Far East directed the establishment of the new Tokyo school.

Director of the Franciscan school here is Belgian Father Beatus Theunissen, O.F.M., a graduate of the Freiderich Wilhelm University in Berlin. German Father Angelus Aschoff, O.F.M., with a doctorate from Columbia University in New York, is the dean of studies. Eighteen Japanese teachers complete the staff.

The actual work of setting up the school fell to American Franciscan Father Louis Joyce, of the New York Province a former missionary in China.

The school opened in an old Japanese style home. Two years ago work was completed on a four-story, modern, reinforced concrete structure. It has a chapel, quarters for thirty-five student-priests, and twenty classrooms. Most of the students attending the school live in their own religious houses in various parts of Tokyo.

Emphasis is placed on the direct method of instruction, with competent grammatical explanation and thorough memorization procedure. In addition to the language itself courses are offered in Japanese history, both ecclesiastical and secular, Japanese culture and etiquette, and the particular canon law of the Japanese missions.

A new course in pastoral theology with special reference to the conditions in contemporary Japan, will be given as of this year by Father Emmanuel Gonzalez, S.J., theology professor at the Tokyo Interdiocesan Seminary. Priests who have not

ken the 'Fifth Year of Theology'—the year of special pastoral training recently ordered by the Holy See for seminaries—must take this course.

Students may take a one or two-year course, and a third year of graduate studies. The language course itself is supplemented by lectures given by experts and specialists in their particular fields, such as present-day conditions in Japan, the labor movement and the present status of non-Christian religions in Japan.

BISHOP OF KYOTO VISITS AMERICAN HEADQUARTERS OF MISSION SOCIETY WORKING IN HIS DIOCESE

ARLINGTON HEIGHTS, Ill — The Most Reverend Paul Y. Furuya, D.D., Bishop of Kyoto, Japan called upon the Very Reverend John F. Brown, C.S.V. Provincial Superior of the Viatorians at their headquarters here. His purpose was to report on the progress of Viatorian missionary works in his diocese.

His Excellency is returning to Japan from his "ad limina" visit to his Holy Father. He also visited Lourdes and Brussels, where he was the official Japanese representative for his country during the Catholic days, August 14 and 15.

Kyoto, "the Shrine City," is the center of Japanese culture, education and paganism. It has a population of 1,200,000 with 4,000 Buddhist and Shinto Shrines. Latest figures number 12,581 Catholics in the diocese, there last year there were 886 adult and 275 infant baptisms. In the whole of Japan there are 251,114 Catholics out of a population of

eighty-nine million. There are more Catholic Japanese in Brazil than there are in all the islands of Japan.

The Viatorians entered the Japanese mission field in 1948. They first established and built a language school adjacent to the Imperial University, where intermediate and advanced classes in English and French were made available to university professors, scientists, physicians, surgeons and other professional men. They number among their students, Fullbright scholars, Rockefeller Foundation fellowship, and other research scholars in cancer, biochemistry, architecture and wood physics. Through this medium the educated Japanese is introduced to Christ and His Church.

The Viatorians next embarked on the field of secondary education, and St. Viator's Junior High School came into existence. This was followed by Our Lady, Star of Kyoto, Senior High School. Only forty-five Catholic boys are found in their thousand enrollment, but in his progress report to the American Provincial, Bishop Furuya, labeled this "his favorite project" within the diocese. In his words, "The priest may make the convert, but it is the school that makes the Catholic."

St. Viator Church next came into existence, when Bishop Furuya assigned a section of the city of Kyoto to the spiritual care of the Viatorians. Within its boundaries there are 400,000 souls, and today 265 Catholics. In addition to these works, the Viatorians care for other mission stations and catechetical centers in the diocese of Kyoto.

Since the end of World War II the Viatorians have greatly expanded their missionary efforts. They had worked in Manchuria since 1933 until their expulsion in 1951 by the Communists. They opened a new mission field in the Prefecture of Taichung on the Island of Formosa in 1950. In 1954 they opened a school in the Vicariate of Bouake on the Ivory Coast of French West Africa. In 1956 the first missionaries were sent to the city of Vina del Mar in the Diocese of Valparaiso, Chile, South America and they are presently preparing priests and brothers to be sent in the spring of next year to Cerro Alegre in the Archdiocese of Lima, Peru also in South America.

JAPANESE OFFICIALS HONOR POPE BY ATTENDING MASS

TOKYO, Japan — Prime Minister Nobusuke Kishi and Foreign Minister Aichihiro Fujiyama led their country's official delegation at a Mass of Requiem for Pope Pius XII at St. Ignatius church here. Also attending the Mass were Crown Prince Akihito and Prince Mikasa.

Chief Justice Kotaro Tanaka, a Catholic, was also in the official group. Diplomats in Japan from other world capitals attended the Mass and among them was United States Ambassador Douglas MacArthur II.

Other special "Masses for the late Pope were celebrated in all the dioceses of Japan and the bishops ordered prayers for the deceased Holy Father.

F.A.O. CONFERENCE IN TOKYO PAYS SPECIAL TRIBUTE TO POPE PIUS XII

TOKYO, Japan — The chairman of the 4th FAO regional conference for Asia and the Far East, held in Tokyo expressed the sorrow of the Director-general and his associates on the death of the Holy Father.

The head of the Japan delegation to the food and Agriculture Organization of the U.N. Professor Tobata spoke on behalf of the host country Japan, and the assembled national delegation. The speaker said that relations between the FAO and the Holy See were particularly cordial as evidenced by the fact that there was a permanent Holy See observer to FAO.

It was a matter for profound regret that the great champion of international peace, Pope Pius XII, having passed away, Professor Tobata stated and the deep sorrow of Japan's delegation was shared by the assembled delegates of the nations represented at the conference.

The assembled delegates then stood for one minute's silence in memory of the dead Pontiff.

The official observer of the Holy See, Father A.W. Bryson, M.S.C. Secretary-general of the National Catholic Committee of Japan, was then asked to say a few words. Father Bryson thanked the chairman and the assembled delegates for this public tribute to the memory of Pope Pius XII, who during his lifetime was vitally interested in the spiritual and material welfare of humanity and inevitably, therefore, in the humane and practical work being

one by FAO to meet the urgent food requirements of humanity.

The late Holy Father, said Father Bryson, was the apostle of a peace based on social justice of which food efficiency for all mankind is an indispensable element.

KOREA

CATHOLIC RELIEF SERVICES FEED 6,000 SEOUL REFUGEES AFTER DISASTROUS FLOODS

SEOUL, Korea — A meal a day for each of 6,000 flood refugees is being distributed here by Catholic Relief Services-National Catholic Welfare Conference following torrential rains that flooded central and south Korea.

Though the Korean Cabinet earmarked three million dollars for flood relief, private relief agencies went into action to shelter and feed the 6,000. In the area's second major flood in four months forty-four persons were reported dead, twenty injured and four missing.

CRS-NCWC prepared the meals—of corn meal and milk—at feeding stations and brought them to schools for distribution to the flood victims. Spokesmen said the plan worked smoothly and that not a single person missed a meal.

Other relief agencies, the Korean Red Cross, the Salvation Army, Church World Service and private firms and individuals contributed money and food to the emergency efforts. CRS-NCWC offered its seven feeding stations in the area to the Seoul government for use by the refugees.

In the provinces, the worldwide Catholic relief agency shipped 478,000 pounds of corn meal and 73,500 pounds of clothing to parishes where flood damage was the greatest and government relief aid was slowest.

KOREAN PRIEST, EX-GI WHO SERVED HIS MASSES, REUNITED AT SEMINARY

MARYKNOLL New York, — A Korean priest, once a prisoner of the Reds, visited an ex-G.I. seminarian here who served his Masses while on duty in Korea.

The Maryknoll seminarian, Ronald Boccieri, was visited here by Father Thaddeus C. Kim, who is studying sociology at Duquesne University in Pittsburgh.

In 1950, while a seminarian, Father Kim was captured when the Communists took Seoul. He escaped twice from Red confinement and was recaptured each time. He was finally liberated by U.S. Marines in Inchon.

After completing his studies for the priesthood Father Kim served as a chaplain for five years in the Korean navy and marine corps.

KOREAN AUTHORITIES PAY TRIBUTE TO RELIEF WORK OF AMERICAN PRIEST IN ASSISTING 6,000 FLOOD VICTIMS

SEOUL, Korea — Korean authorities publicly paid tribute to an American priest who took an active part in dramatic rescue and relief operations involving victims of recent floods in central Korea.

Msgr. George M. Carroll, M.M., director of the Korean division of Catholic Relief Services-National Catholic Welfare Conference, was presented with a scroll commending his work in bringing assistance to 6,000 people rescued from a sand bank in the Han river.

The award, presented and signed by Mayor Huh Chung of Seoul, stated:

"This scroll is presented to Msgr. George M. Carroll, chairman of the Korean Association of Voluntary Agencies, as a token of sincere appreciation in recognition of your humanitarian services in promoting the welfare of citizens by cooperating with the city welfare administration, and especially in relieving the recent numerous flood victims during the hour of need."

Similar scrolls were presented to three U.S. Army officers and two Korean Army officers for their rescue work. U.S. Army helicopters and motor boats were used to evacuate the entire community of 6,000 trapped on the sand bank.

At the same time Msgr. Carroll announced that a new nationwide plan of assistance coordinating Catholic welfare channels throughout Korea will go into effect shortly, under the sponsorship of the Catholic Bishops of Korea and CRS-NCWC.

Plans for the program were worked out with the cooperation of the Korean Ministry of Health and Social Affairs, and the Office of the Economic Coordinator.

Committees set up in each province will supervise the distribution to the

needy of all faiths of large shipments of food and clothing sent to this country by the people of the United States.

Hundreds of Catholic welfare centers, orphanages, dispensaries, parish schools and hospitals will carry out health programs to care for mothers and children as well as many others suffering at present from malnutrition. Regular programs are also maintained through a total of 135 feeding stations located in every province.

The new distribution system, Msgr. Carroll reported, aims at getting regular supplies to the provinces at six-week intervals. It does not preclude the distribution of emergency relief, such as happened in the recent floods. Any supplies from the regular distribution used in emergency relief will be replaced by CRS-NCWC. The aim is to have a certain amount of supplies always on hand to meet emergency conditions.

The regular programs which CRS-NCWC has maintained for years will be kept up. The lists used in compiling the number of needy are the official lists supplied by the "gun and myen". A "gun" is what we call a "county" and a "myen" is a subsection of the county.

Distribution on the local level will be made by the local Catholic priest. It is up to him to decide whether to use the local government distribution set-up or not.

This new program will ensure that relief will be available where and when it will do the most good, Msgr. Carroll said.

LITTLE HEAVEN' IS RETREAT CENTER FOR U.S. ARMED FORCES IN KOREA; 16,000 MAKE RETREATS SINCE 1955

SEOUL, Korea — A suburban hill top, once occupied by a Japanese Shinto shrine, is the site of the Eighth Army's Retreat Center, known as "Little Heaven" to thousands of U.S. Officers and men in Korea.

More than 16,000 servicemen—Catholic, Protestant and Jewish—have attended retreats here since the Center was opened February 22, 1955. Each chaplain in Korea takes his turn as retreat master and averages about two retreats during his Korean tour of duty.

The Army offers full cooperation in letting servicemen make retreats. All a soldier wishing to make a retreat has to do is to fill out an application form and give it to his unit commander for approval. All military personnel are authorized five days temporary duty to attend religious retreats; this is not charged against leave time.

The soldiers' retreat begins Monday afternoon and continues until Friday morning. A full daily schedule for Catholic retreats has been set up, beginning with morning prayer, meditation and Mass, followed by breakfast. The rest of the morning is taken up with lecture, a short study period and a conference before lunch. In the afternoon there is spiritual reading, rosary, a lecture and a discussion period.

Two hours daily are set aside for recreation, giving the men time to write letters, read or walk about the

grounds; all recreation time is spent within the Retreat Center's boundaries. After supper, the day ends with a lecture, Benediction and night prayers.

Of the thousands of men making retreats here, some were attending for the first time, others were continuing a practice they had followed in civilian life. However, the servicemen are encouraged to make at least one retreat while they are in Korea.

Some, or course, find the idea of a retreat rather novel, conjuring up visions of the monastic life. And for them, the chaplain explains the idea of a retreat, trying to impress on them that this is a withdrawing from the world for a few days to re-examine their relationship with God.

One of the features most enjoyed by the men is the guided "missionary tour" of Seoul on Thursday afternoon. It includes visits to religious institutions, church and points of interest in the Seoul area.

ADULT CATHOLICS IN KOREA INCREASE BY 58,000 IN YEAR; TOTAL FAITHFUL NOW 354,843

SEOUL, Korea — The total Catholic population of Korea numbers 354,843, according to new figures reported by the missionary Columban Fathers. The number is an increase of 69,091 over 1957 and the increase itself is 26,000 larger than the previous year's growth.

The adult Catholic population increased by 58,000, according to the report which covers church statistics from July through June of each year.

The total Baptisms administered was 82,358, a number which included Baptisms of pagans in danger of death, and infants. Adult catechumens baptized during the year numbered 58,247.

There were 102,592 catechumens on June 30 this year, compared to 77,000 on the same date in 1957.

Four Korean bishops and four foreign bishops administer Korea. There are 230 native priests and 176 foreign priests. The country has 284 priests working from 225 parishes.

The Korean Armed Forces have nine Catholic chaplains. Korean priests studying abroad number twenty-two and there are 233 major seminarians and 222 minor seminarians in the country's only seminary.

Korean sisters number 536, including 125 novices and 253 postulants. Eight foreign sisterhoods are represented by ninety Sisters.

The eight foreign mission societies and Religious working in Korea are the Paris Foreign Missions, Maryknoll Fathers, Benedictine Fathers, Columban Fathers, Salesians, Jesuits, Order of Friars Minor and the Society of African Missions.

The smallest increase noted in the annual report is in the number of schools. Now there are twenty middle schools, four vocational schools, and two colleges. There are 9,947 boy students and 9,873 girl students in all the schools.

Church-sponsored institutions in the country include five old peoples' homes, thirty-two orphanages and

four leprosaria. Catholic Relief Services—N.C.W.C. supports 135 feeding stations in the country.

FIVE MEMBERS OF BROTHERS' ORDER PLAN TO ESTABLISH \$100,000 HOSPITAL IN KOREA

NEW YORK — Five members of a medical team from the Irish branch of the Hospitaller Order of St. John of God are on their way to southern Korea to establish a \$100,000 hospital there.

On their arrival here from Ireland, the Hospitaller Brothers were met by Brother Damien O'Shea, another member of the order, who has been in this country for several months raising funds and obtaining medical supplies for the South Korean project. The hospital is to be established on Cheju Island, located in the East China Sea eighty miles off the southern tip of Korea.

The request for the Brothers to come to Korea was made by Columban Bishop Harold Henry, Vicar Apostolic of Kwangju. The five Brothers are scheduled to leave by ship from San Francisco on October 20. On arrival their first task will be to set up a central clinic and a mobile unit to bring medical assistance to a large section of the Korean population. The hospital will be built as funds become available.

The order of St. John of God operates 230 hospitals in thirty-three countries on all five continents. Of this number, forty-nine are in countries now behind the Iron Curtain. Many of the hospitals were confiscated by Communist governments.

MALAYA

DEVOTION TO BLESSED VIRGIN LED HER BACK TO LONG LOST PARENTS

SINGAPORE, Malaya — A heart warming reunion of a girl with her long lost parents was recently attributed to the popular weekly Our Lady of Perpetual Help Novena preached here by the Australian Redemptorists.

There are now some ten novena services every Saturday, and not only Catholics but also non-Catholics—about half the 11,000 regular attendants are Pagans and Protestants—attend the ceremonies.

Many remarkable incidents have been attributed to this novena. One of the latest concerns a young girl who attended regularly with her parents' reluctant consent. Finally she decided to be formally instructed in the Catholic Faith and receive Baptism.

Her pagan parents showed their displeasure by harsh treatment so she finally planned to leave Singapore and settle down in the Federation of Malaya. While filling out a certain number of official papers the girl discovered she was not really the child of the couple who had recently objected to her becoming a Catholic.

She then found the name and address of her real parents who years ago because of poverty and a large number of other children had abandoned her to a childless couple. To her astonishment, she found her ageing parents, brothers and sisters living in a magnificent house. Her father over the years had become a prosperous merchant.

Rather hesitantly, she told her new found parents that she had become a Catholic. They were pleased, for though they were not Catholics, they were regular attendants at the Novena, and had gone there often to pray that through Mary's intercession, they might one day find, their lost daughter. Now that their prayers had been answered it is only a question of time before the whole family will be received into the Church.

Another incident took place several months ago. The teacher in a non-Catholic school came into class one day and asked, "How many of you children attend the Catholic Novena on Saturdays? Only one youngster diffidently put up her hand.

The teacher scolded the child and asked if she had her mother's permission. The youngster said, "Yes." The teacher then began a tirade against such superstitious Catholic practices.

When class was over the other students crowded around the youngster and plied her with questions: "What is this novena thing the teacher spoke about? Where is it held? May we go to it? Can you take us to see it?"

The result was that the brave little girl led a large group of non-Catholic children to the Novena that Saturday; and now has fifteen of them saying the Rosary with her every day.

MALAYAN LEADERS MOURN POPE; SEND CONDOLENCES TO HOLY SEE

KUALA LUMPUR, Malaya — The Paramount Ruler and the Prime Minister of the Federation of Malaya, both Moslems, have voiced the sorrow

of the Malayan people over the death of Pope Pius XII.

Chief Minister Dato Wong Pow Nee, who is a Catholic, called the Pontiff's death a great loss to the whole Catholic world. Malaya's Paramount Ruler, Tuanku Abdul Rahman, and Prime Minister Tengku Abdul Rahman Putera, both sent messages of condolences to the Holy See.

SAYS 'WORLD POORER' ON DEATH OF POPE PIUS XII

SINGAPORE, Malaya — Lim Yew Hock, Chief Minister of this British Crown Colony, said of the death of Pope Pius XII that "the world is poorer for the loss of this great religious leader, who in difficult times stood firm for the place of religion in world affairs."

The government head, who is a Methodist, extended his sympathy "to our fellow citizens who are members of the Church of which Pius XII was the spiritual father."

Typical of reaction to the Pontiff's death in Singapore was an editorial in the Straits Times, mass circulation English-language daily whose editorial policy is not always favorable to the Catholic Church. It said:

"Human freedom and human dignity found in him an unsparing champion, the foe of fascism no less than of the godless creed of communism. It was axiomatic of his reign that the Church must not limit itself to strictly religious affairs, but be concerned with 'the whole matter of natural law'—the social and political problems

which are of intimate concern to the conscience of men. He was the greatest of modern popes."

NEW GUINEA

SISTER REPORTS BY RADIO FROM 'END OF WORLD,' A REMOTE MISSION STATION ON ISLAND OF NEW GUINEA

TIMBUNKE, New Guinea — "The nun at the end of the world reporting," might well be the call signal of Sister Vivian, Holy Ghost Missionary Sister from Techny, Ill., as she operates the mission wireless at this obscure outpost on the winding Sepik River of New Guinea.

Sister Vivian's radio days began when Father Francis Heinemanns, S.V.D., pastor of Timbunke, asked the newly arrived mission Sister to acquaint herself with the wireless set in case an emergency should arise while the priests or Brothers were away from the station.

Because of the many remote mission stations, each Catholic mission in the Wewak apostolic vicariate, maintains daily wireless contact with headquarters at Wewak. The wireless provides speedy means of receiving help, placing urgent requests, meeting unusual circumstances and maintaining close contact between individual missionaries.

The Timbunke mission, a two days' boat trip or 25-minute plane flight from Wewak, contacts civilization through the weekly airplane visits of Bishop Leo Arkfeld, S.V.D., Apostolic Vicar of Wewak from Panama, Iowa, and the occasional stops of mission and government boats.

During the rainy season, which occurs during the fall and winter months, the Sepik River area is flooded so that villages are waist-deep in water. The homes are built on poles from ten to fifteen feet high in order to keep the houses dry. Natives go from house to house and even to church by canoe.

The end of the known world, Sister Vivian relates, is a few miles off from any one of the numerous tributaries emptying into the Sepik River. Her first exploration trip was up one of these tributaries, making her one of the first white women to penetrate that area.

The five Holy Ghost Missionary Sisters at Timbunke are in charge of the mission school and small hospital. Sister Vivian, in addition to her radio work teaches the equivalent of the United States third and fourth grades, the highest class in the growing school.

Sister Vivian is a graduate of De Paul University, Chicago, and taught in the Chicago Archdiocese and the Diocese of Natchez-Jackson, Miss., for eleven years before receiving her mission assignment to New Guinea.

NEW GUINEA MISSIONERS STUDY AIRCRAFT COURSES; WILL TEACH OTHER PRIESTS

LOCKPORT, Ill. — Two Franciscan missionaries are studying aircraft and flying at Lewis College here in order to set up a flying program for their mission colleagues in New Guinea.

Father Adelbert K. Hermans, O.F.M., and Father Francis J. Verheyen, O.F.M., will complete their courses next August and will ship a Cessna 180 plane back to New Guinea.

They plan on getting a second plane to complete their flying mission equipment.

Father Hermans, a native of Holland, explains that New Guinea's rough terrain makes planes especially practical for inland transportation. There are almost no roads in the interior, he said, and while foot travel is possible, it is time consuming and hazardous.

Over half the natives in Dutch New Guinea have never seen an American or European, Father Hermans said, and some of the head-hunting tribes still practice their techniques in some 300 reported incidents a year.

The flying program for the Franciscans will be set up at the mission headquarters in Hollandia, New Guinea.

Lewis College of Science and Technology is operated by the Archdiocese of Chicago. While here, the two priests are living at a parish house in Joliet, Ill.

Father Hermans is studying airframes and engines and Father Verheyen is enrolled in the same courses and also is taking flight lessons. A third missionary from their mission field is studying flight in Australia.

COUPLE WILL SERVE FIVE YEARS IN MISSIONS OF NEW GUINEA

URBANA, Iowa — A young local couple have left here for five years of lay missionary work in Wewak, New Guinea.

They will work with Bishop Leo C. Arkfeld, S.V.D., Vicar Apostolic of Wewak, New Guinea.

Donald and Colleen Dieter have sold all their household belongings and their car. In Wewak they will have a three-room house with the most primitive of accommodations. Their monthly salary will be \$10.

Mrs. Dieter will teach catechism in the missions there while her radio technician husband will build radio transmitters and receivers in the thirty-three mission stations.

Most of the mission stations are in jungle areas. They get their supplies from Bishop Arkfeld, who is known as the South Sea island's "Flying Bishop."

The Dieters got the idea of becoming lay missionaries by reading an article in the Catholic press. They contacted a priest in Boston where Don was stationed with the Air Force. The priest directed them to Bishop Arkfeld. After some negotiations they agreed to join their fellow Iowan in the South Pacific.

Before reaching their destination, Don and Colleen will visit Ireland, Lourdes and Rome.

LAY MISSIONERS MAKE ANNUAL RETREAT

GOROKA, New Guinea — Thirty-four of the forty lay missionaries in the Vicariate Apostolic of Alexishaven completed a five-day annual retreat here.

The thirty-four lay missionaries, scattered throughout the entire vicariate in pairs or larger groups, came to this centrally located mountain station by foot, horse, truck, boat and plane.

Men and women in the group are from Australia, America, Germany

and the Netherlands. They serve the single Vicariate of Alexishaven as school teachers, mechanics, builders, planation managers, clerks and engineers.

Most of these lay missionaries joined the Alexishaven Vicariate during the past year in answer to a plea for help published by Bishop Adolph A. Noser, S.V.D., the Vicar Apostolic.

The lay missionaries are unsalaried and agree to serve the mission for five years in return for transportation to and from the mission and for maintenance.

NINE NEW GUINEA NATIVES GET NUNS' GARB

ALEXISHAVEN, New Guinea — Nine young native women received new names and the religious garb when they became novices in the Sisters of St. Therese of Alexishaven.

Their parents and friends came from outlying villages to witness the event at the Alexishaven Cathedral.

The congregation was founded by Bishop Adolph A. Noser, S.V.D., Vicar Apostolic of Alexishaven, who comes from Belleville, Ill.

Members of the congregation are drawn from Divine Word missions throughout the vicariate and today number seven professed, fifteen novices, eight postulants and nine candidates.

A new convent is under construction to house the growing community. At present all members are based at mission headquarters here but will eventually be assigned to outposts as the community grows.

All are being trained in domestic and social work and some will qualify as school teachers and nurses. Holy Cross Missionary Sisters, active in the vicariate since 1899, are the instructors. The novitiate lasts two years and is based on that of older religious communities.

The young women entering the sisterhood come from diverse tribes separated by linguistic barriers and at first use Neo-Melanesian, the lingua franca of New Guinea, as the medium of conversation. But all are being taught English, which they will need to qualify as teachers and nurses.

The congregation is named after St. Therese of Lisieux, on whose feast day, October 3, the congregation was founded in 1954.

FISH HOOKS A PRINCIPAL TOOL OF MISSIONERS LEAVING FOR NEW GUINEA

LOS ANGELES — A missionary band of two Crosier priests and two Brothers of the community left here for the primitive Asmat area on the western coast of New Guinea—well armed with fish hooks.

Father Francis P. Pitka, O.S.C., superior of the group which came from the Crosier Fathers' U.S. headquarters in Fort Wayne, Ind., said the hooks may well be their most important pieces of equipment.

The natives live in an area lacking sufficient source of meat and they also have difficulty supplying themselves with enough fish, he said.

The band plans to distribute hooks and lines to boost the native food source. "They may also serve as one form of currency," Father Pitka said.

To prove that missionaries just don't wander off into a mission territory, Father Pitka's group listed the material they will use. It includes two 16-foot boats and ten outboard motors; a gasoline powered generator and a short wave radio, a supply of medicine and drugs to combat disease among natives and several gasoline powered saws.

The Crosier Fathers are known officially as the Canons Regular of the Order of the Holy Cross. Their motherhouse is in the Netherlands.

PAKISTAN

STRESS FRIENDSHIP, HARMONY AMONG PAKISTAN'S VARIOUS RELIGIOUS COMMUNITIES

KARCHI, Pakistan — Friendship and harmony among Pakistan's various religious communities were stressed here during a reception given by the citizens of the metropolis for Archbishop Joseph Cordeiro of Karachi.

Over 2,000 guests, including Moslems and Christians, attended the function, first of its kind held in honor of a religious leader.

President Iskander Mirza of Pakistan sent a message to the meeting, expressing the hope that "all religious communities of Pakistan would work together for the greater glory of the country."

The Minister of Central Minority Affairs, Abdul Alim, delivered an address congratulating Archbishop Cordeiro, who became the first Pakistani raised to the episcopate when he was consecrated Archbishop of Karachi on August 30.

He noted that the country's Constitution "has guaranteed the fundamental rights of every citizen to profess, practise and propagate any religion and the right of every religious denomination and every sect to establish, maintain and manage its institutions."

"The Catholic community has played a very important role in the social, cultural and political life of Pakistan," Mr. Alim added. "Moslems, who happen to be the largest community, are very proud that the fraternal feelings they have for Catholics have been more than reciprocated."

In his reply Archbishop Cordeiro thanked the citizens of Karachi for the honor bestowed on him. He said the demonstration was a symbol of the unity that must exist among all citizens of a country regardless of their denomination.

The prelate assured the people of Karachi that the Catholic community of Pakistan would do its best to preserve and create an atmosphere wherein members of different communities feel that they are first and foremost Pakistanis, and forget all other differences for the welfare of the country.

Expressing his happiness that the Catholic contribution to the life of the country had been appreciated, the Archbishop pledged to the state "our fullest support, backing and cooperation, through maintenance and expansion of our Christian schools and hospitals, without distinction of community, creed or social level."

HOLD CIVIC RECEPTION FOR FIRST PAKISTANI ARCHBISHOP OF KARACHI

KARACHI, Pakistan — A Civic reception was held here to honor Most Reverend Joseph Codeiro, recently consecrated as metropolitan of the See of Karachi.

The move to hold the reception came from the Muslims of Karachi. Mr. Abdul Aleem, Minister of Information, Broadcasting, Works and Minority Affairs, was chairman of the reception committee.

The printed program for the civic ceremony opened with a message from President Iskander Mirza who complimented the citizens of Karachi for holding the reception as a fitting tribute to "the son of Karachi who by dint of qualities of head and heart and through his dedicated service and devotion has risen to be the first Pakistani Archbishop of Karachi."

In his message the President of Pakistan also said: "This function also proves, if proof were needed, the abundant goodwill that prevails between the different religious communities of Pakistan."

The principal address of felicitation at the reception was given by the chairman, Mr. Abdul Aleem, who among other things, said:

"Your Grace, this City has always had the reputation of being a truly cosmopolitan one. The inception, eleven years ago, of Pakistan, slightly changed the complexion of the city. It is no longer a mere port; it is the Capital of the largest Islamic Republic of the World. The population has increased by over a million and a half. As a result, the Cosmopolitan

character of the Federal Capital has been further enhanced.

"The Father of the Nation, Quaid-i-Azam Mohammad Ali Jinnah, in his first address to the Constituent Assembly of Pakistan emphasized that from that day the people of this country were to be Pakistanis first and Pakistanis last. Your Grace, we are proud to say that the citizens of the Federal Capital irrespective of their religion, caste or creed have maintained the high standard set for the country by the Architect of the Pakistani Nation. Hindus, Christians, Parsis and Muslims have all mingled with each other and worked in unison for the common good of the city and the country at large.

"The Catholic Community, Your Grace, has played a very important role in the social, cultural and the political life of the great City. The Muslims, who happen to be the largest community are very proud that the fraternal feelings which they have towards the Catholics have been more than reciprocated. As honest, sincere and selfless Pakistanis, the Catholics have endeavored their best to contribute liberally to the general happiness and welfare of the Society, and have thus strengthened their bonds..."

Archbishop Cordeiro replied in part to the message of the President and to the address of the Minister of Information, Broadcasting, Works and Minority Affairs as follows:

"This is a concrete example of how citizens of different creeds can be friends, can live in peace, can cooperate together for the welfare of their country. It is such a unity that is a country's greatest boon, just as gifts of all kinds within the country

itself are its greatest evil. As the Founder of Christianity has said, 'If a kingdom is divided against itself, that kingdom shall not stand.'

"You have referred in your address to the way in which different communities have worked harmoniously in the past towards the good of Pakistan. I assure you that in the future too, we Catholics will do our best to preserve this spirit, to create an atmosphere wherein members of different communities feel that they are first and foremost Pakistanis, and sink all other differences for the welfare of the country."

PHILIPPINES

FILIPINO STUDENT CATHOLIC ACTION GROUPS HONOR MEMORY OF AMERICAN PRIEST-FOUNDER OF THEIR MOVEMENT

MANILA, Philippines — Student Catholic Action groups held a day of nationwide observances to honor the memory of an American priest who founded their movement twenty-two years ago.

The first anniversary of the death of Columban Father Edward J. McCarthy, killed in an automobile accident in Los Angeles, was observed by members of the association throughout the Philippines as "SCA Founder's Day."

Father McCarthy first came to this country in 1935, after serving as regional superior of the Columban Fathers in the United States. He noted that thousands of Catholic students in non-denominational schools and colleges were getting no religious

instruction, and were strongly influenced by secularist teachers.

Blocked in all his other efforts to group students for religious instruction, Father McCarthy enrolled at the University of the Philippines. There he created the Student Catholic Action movement and held religious instruction classes every Sunday.

Forced off the campus of the university, he then organized student gatherings in public that attracted wide attention, including mass meetings in Manila's largest sports arena.

The movement today has become one of the mandated organizations of Catholic Action in the Philippines. It has spread to the United States where Filipino students in Chicago, New York and Boston carry on the traditions of their home country.

VATICAN RADIO WARNS AGAINST NEW RED TACTICS IN PHILIPPINES

ROME — The Vatican Radio has warned that Communists in the Philippines are employing new tactics to win the people away from their loyalty to the Church.

A Vatican Radio commentator said the Communist propaganda program seeks to foster discontent, particularly with reference to religious areas. He said the program has found willing listeners among many nationalist, liberal, free-thinking and anticlerical elements.

The broadcast said that the new program aims at convincing Filipino youth that their country is not part of the West and that western civilization was imposed on the Philippines by

the colonial Spanish and Americans. The Communists seek to convince young students that Christianity must be wiped out if western ideas are to be defeated, the commentator said.

TO SEND 26 MILLION LBS. OF RELIEF TO PHILIPPINES

MANILA, Philippines — Catholic Relief Services-National Catholic Welfare Conference will send 26 million pounds of supplies to the Philippines during the coming year.

This was announced here by Lee Sanborn, CRS-NCWC director in this country. The supplies will include food, clothing, medicine, tools and books.

These goods are distributed here by the Catholic Welfare Organization of the Philippine Bishops.

REDS GAIN STRENGTH IN PHILIPPINES, SAYS CONSTABULARY OFFICIAL

MANILA, Philippines — Col. Manuel Yap, Intelligence Chief of the Philippine Constabulary, says the Communists have recovered from their military defeat by the Philippine government and are now stronger than ever here.

Col. Yap's opinion was based on his questioning of one of the top leaders of the Communist-inspired Huks, Agaton Bulaong, who was captured recently. More than 100 important documents were captured with him when police raided his home near here.

These documents revealed that the new Huk plan calls for a "peaceful

and legal battle" until an armed rebellion has a chance to succeed, police say. However, one document shows that the country is still divided into armed sectors" with a "large guerrilla outfit" in Manila, they add.

Government spokesmen did not say any membership lists were obtained from the raids. However, one of the seized papers is reported to show that "intelligence cells" are now functioning at strategic points throughout the country.

Other documents outlined plans for recruiting youths and spoke of "wonderful and surprising progress of the recruitment of teenagers."

AMERICAN MISSIONER PRIEST IS CONSECRATED BISHOP OF PHILIPPINE VICARIATE

PHILADELPHIA — A missionary was consecrated here as the first bishop of Catholic villagers who dwell on 460 islands which string out for 700 miles to form the southern Philippines.

The new bishop is the Most Rev. Francis J. McSorley, 44, O.M.I., a priest of this city who served for nineteen years in the Philippine missions as an Oblate of Mary Immaculate.

He was consecrated Titular Bishop of Sozusa in Palestine and Vicar Apostolic of Jolo, in the Cathedral of St. Peter and Paul here by Archbishop John F. O'Hara, C.S.C., of Philadelphia.

He is one of eight McSorleys in religious life and a veteran missionary who spends most of his time traveling by foot and boat through an island

"diocese" where 98 per cent of the people are Moslem.

Co-consecrators at the ceremonies here were two prelates with whom Bishop McSorley was confined in Manila by the Japanese for three years of World War II. They were Bishops Gerard Mongeau, O.M.I., Prelate Nullius of Cotabato, P.I., and Vincent I. Kennally, S.J., Vicar Apostolic of the Caroline and Marshall Islands.

In attendance also were thirteen members of the Hierarchy, some of them from foreign missionary posts; many Oblates of Mary Immaculate, monsignori, priests and other Religious. The sermon was preached by Auxiliary Bishop Joseph McShea of Philadelphia.

In the forward pews were many McSorleys, members of a family which includes Father Richard T. McSorley, S.J., of the University of Scranton (Pa.); Father Patrick M. McSorley, S.J., of St. Joseph's College High School here; Father James P. McSorley, O.M.I., College of Notre Dame, Cotabato, P.I.; Sister Rita Joseph, of Shillington, Pa.; Mother St. John, of Rosemont, Pa.; Sister Marie Beata, of Philadelphia, and Sister Richard Marie of Lima, Peru.

Father Richard and James McSorley served as chaplains to their bishop-brother during the consecration, and Father Patrick McSorley was ring bearer.

The father of the family, Richard T., a Philadelphia attorney, was present with three other sons and three daughters. Mrs. McSorley, who was Catholic mother of the year in 1948, died in 1952.

AMOY LANGUAGE SCHOOL ESTABLISHED FOR CHINESE PRIESTS

MANILA, Philippines — A language school has been set up here for Chinese Priests who do not know the Amoy language.

Most of the Chinese who live in the Philippines come from the Province of Fukien and they speak the Amoy language. Oddly enough few of the Chinese priests here are familiar with that language. Previously they learned the language as they engaged in missionary and normal priestly work but this method has been found unsatisfactory because the priest either did not find the time to devote himself to a systematic study of Amoy or he lacked the necessary means.

The Saint Joseph Chinese Seminary has therefore introduced a six months course in the Amoy language for its priests. Nearly all of the fifty-one Chinese priests engaged in pastoral work in the Philippines, have taken the course in the past two years.

TAIWAN

CATHOLIC CHURCH ON QUEMOY DAMAGED BY RED BOMBARDMENT

TAIPEI, Taiwan — Reports reaching here say that the only Catholic church on Quemoy has been damaged during the intensive Red shelling of the offshore island from the Chinese mainland.

The church is in the charge of Quemoy's only Catholic missionary, Franciscan Father Bernard Druetto.

FARMER WORK FIELDS, CHILDREN PLAY ON QUEMOY ISLAND DESPITE MONTH OF HEAVY RED BOMBARDMENT

TAIPEI, Taiwan — Farmers are working in the fields—suddenly they drop their implements, race for the shelter of irrigation ditches. Shells from Red guns shriek overhead.

Children play in the streets of a village, shouting and laughing. The boom of big guns, the whistle of flying projectiles, send them scuttling through doorways—and to the underground shelters, essential parts of every home.

These children are wise in the ways of war—the blasting of the guns on Quemoy causes no pause in the games. Well they know the difference between the sound of shells that come or go.

The bombardment over, the farmers crawl from the ditches, and placidly resume work in the fields. The children emerge from doorways, and continue their play.

Sometimes, of course, a farmer fails to reappear, a house is demolished.

So life goes on for the civilians of Quemoy—the 38,000 people on Big Quemoy, the 7,000 on Little Quemoy.

Since August 23 the Communist guns half-encircling the Quemoy complex of islands have rained high-explosives with scarcely a day's respite. One wonders how a civilian population can stand it, forgetting that these people have been subjected to periodic shelling for many years, that they take it because they reject the alternative.

"These people fear only one thing," says Father Bernard Druetto, sole

Catholic missionary on Quemoy. "They fear political pressures which might force an evacuation of the island by Nationalist troops—and that would mean that they, too, would evacuate. Much as they would hate to leave their homes, they would not want to wait for the Communists."

The French Franciscan has been on Quemoy, ministering to the people more than four years. He knows them, their thinking and wishes, probably better than any outsider.

Quemoy is but four miles from the Red-held mainland—the people of Quemoy have witnessed occasional escapes from the mainland by farmers or fishermen over the years, have heard the sad tales recounted by the refugees. They have no desire to share such a fate.

The paradox of Quemoy is that each successive year as an embattled fortress has seen the lot and the living standards of the civilian population improve.

The 60-square-mile Big Quemoy, fifteen miles long and in places four miles wide, is marked by carefully cultivated fields, red-clay hills, barren grey rocks.

The land is unsuitable for rice cultivation and sweet potatoes were formerly the staple diet of the population, some millet and barley also being grown. Life was not easy.

CATHOLIC SCHOLAR HONORED BY CHINESE GOVERNMENT

TAIPEI, Taiwan — Dr. Ignatius Ying Ch'ien-li, noted Catholic scholar and head of the foreign language department of the National Taiwan

University here, has been given a special award by the Chinese Ministry of Education.

The award, which included a sum of money, cited the scholar as "erudite and conscientious, senior and qualified."

Dr. Ying is the son of a Catholic family from Shanghai. His father was cofounder of the Catholic Fu Jen University in Peking and its first dean. Dr. Ying himself taught there and in 1935 was made a Knight of St. Sylvester by Pope Pius XI for his "zeal in the promotion of Catholic education in China."

In 1919 at the invitation of the Society of St. Columban he went to Ireland to teach Chinese to the missionary society's seminarians. After accompanying the first group of Columban missionaries to China that same year, he returned to Ireland in 1920 and remained there until 1924.

During World War II he headed a resistance group in Peking against the Japanese occupation forces, was captured and sentenced by a Japanese military court to fifteen years in prison. When he was released after the Japanese surrender a year and a half later his health was seriously impaired.

Dr. Ying had to leave mainland China hurriedly when the Reds took over. His wife is still "virtually a prisoner" of the Communists, he said.

CATHOLIC CHURCH SUCCESSFUL AMONG UNIVERSITY STUDENTS IN TAIWAN

TAIPEI, Taiwan — The Catholic Church has been most successful in

its work among the university students in Free China. Although this is true of all schools of university level in Taiwan, it is especially true of the largest and most famous university, where Catholic students are in the proportions of one to fifteen while Catholics in the general population run about one to sixty-seven.

There are ten Jesuit priests, three secular Chinese priests and five Benedictine nuns teaching in the National Taiwan University alone. Their subjects range through all the languages, English literature, Sociology, Labor problems, Public Health and Anthropology.

Other Universities, and colleges have from two to six priests and Religious teaching in them.

Among Taiwan University's 6,000 students there some 400 Catholics who are cared for by four Catholic student centers which provide chapels, libraries, reading rooms, typing and telephone facilities.

Catholic student life is made practical by opportunity to attend daily Mass and to receive the sacraments and also through student organizations and sodalities, instruction and advice from priests and Religious.

Of great importance is the religious instruction work done by these centers. Each one reaches about one hundred and fifty students during each school year and by their combined efforts, they bring more than a hundred new students into the Church in the same period of time. The prestige of the Fathers and Sisters that comes from teaching their subjects well and from having an official standing on the university staff lends much authority to their teaching of religion and

opens the way to inquiry on the part of the students who otherwise might never approach the Church.

The outer walls of the university are ringed by expensive Protestant student centers in the best locations and their ministers are also teaching in the university. Catholic centers are in lanes with no special mark of their religious character. They are popular with Nicodemus-like professors and students who really want to inquire about religion without being noticed by others.

PROJECTION BOOTH NOW HOME TO EX-MOVIE OPERATOR PRIEST

SHALU, Taiwan — A former motion-picture operator is living in a projection booth here.

Ordered by his superiors to open a new mission in this city of 38,900 people, Father Michael J. O'Connor, M.M., of the Bronx, N.Y., bought the only available building in town—an abandoned 500-seat moving picture theater built during the Japanese occupation.

The Maryknoll missionary moved into the projection booth, the only habitable "room" in the theater. He already has drawn up plans for partitioning the building. The altar is to be where the screen is and the rear of the theater will be divided into doctrine halls, catechetical rooms and a kitchen.

"Years ago when I operated motion picture projectors in the seminary I never imagined that one day I'd be living in a projection booth," said Father O'Connor. "But here I am looking down into my empty theater."

med-church, thinking of ways to
it up with converts and hoping
'standing room only'."

OMINOUS SILENCE ON QUEMOY WITH RED CEASE- FIRE; LIFE AS USUAL DURING BOMBING

TAIPEI, Taiwan — An ominous
scent hung over the offshore island
Quemoy as we waited there to
ward our Chinese airforce plane.

It was unloading supplies and pas-
sengers; and taking on the seriously
wounded soldiers to be flown to
Taipei. We waited for the usual
unleashing of red guns bombarding
the Quemoy beach runway.

With a Chinese reporter I hurriedly
climbed aboard, after the wounded.
A minutes we were airborne, flying
low over Taiwan strait on the way to
Taipei. The quietest take off in weeks.

For three days I had watched the
defenders and people of Quemoy give
evidence of the highest morale in face
of almost constant shelling.

For over a month, the sole mission-
ary on Quemoy, Father Joseph Druetto,
S.F.M., had slept in a tunnel hewn
in a rocky rise near his church. When
the shelling focused near his compound,
he retired to the tunnel—in which a
statue of Our Lady is in a rocky niche;
a picture of St. Francis hangs on the
camp wall. Father Druetto's church
shrapnel-scarred. there are three
shell holes in his compound.

He did not let shelling interfere
with his work, however.

"We cannot make Father Druetto
remain in safety," one official said.
"He insists on moving around."

Father Druetto—whose church is
some distance from Kinmen city, in
one of the heavily shelled areas—re-
luctantly admits that he was late for a
Sunday Mass in the city in late
September.

"When I was driving along in my
pickup" he explained, "I ran into
sustained shelling on the main road.
Two or three times I sought shelter
in irrigation ditches by the roadside—
as a result I was five minutes late for
the Mass."

Father Druetto in his two feet
wide, four feet high tunnel, lived like
many of his people during the bom-
bardment. All or most of the houses
in some villages were damaged by
shelling, and the village folk were
living in tunnels similar to Father
Druetto's.

In the village of Kao Kang, the
entire village—almost 200 families—
had moved to rocky tunnels nearby.
Not one house in that village but had
been at least partially damaged.

Children were playing round the
entrances of the tunnels; women wash-
ing clothes, preparing food. Some of
the men were working in the veget-
able plots. There were primarily
fishermen, but fishing now was impos-
sible.

In one of the cramped tunnels were
old women and some children squat-
ting out of the sun. I was told several
families shared the narrow rock cor-
ridor, too low for all except small
children to stand erect.

Outside, the children gathered
around, curious, bright eyed. Like
all the children of battlewise Quemoy,
they know when shells are coming
their way, when to stop play and
run for the tunnels.

Kinmen city itself has been spared all except a relatively small share of the shelling. There the people slept in bed, ready however to jump for underground shelters at a moment's notice. One morning shells did hit the market, killing two farmers in from the country.

The casual continuation of almost normal life along the streets of Kinmen was amazing. Shops were all open, business fairly brisk. Women chatted at shop fronts, soldiers in from the beaches or gun emplacements strolled along, pricing wares.

The soldiers are mostly young, tough physically, and extraordinarily cheerful. Surprised that a foreigner wearing a correspondent's helmet can speak Chinese, they converse freely in the most friendly way.

"We appreciate your coming here," one soldier said, having heard me speak Chinese to some children and seeing the word "correspondent" on my helmet. "We are grateful that you come to see what is happening here—despite the dangers. We are very sorry about the five newsmen missing last week."

(Five newsmen were lost when landing craft capsized.)

I told him that we came and left, but that we had the greatest admiration for these like himself who faced the shelling every day.

"We do our duty as soldiers," he said. "By defending Quemoy, we defend Free China. We also feel we play an important part in defending the Free World against Communist aggression."

He obviously meant every word he said—and his attitude does much to explain the high morale of the troops on Quemoy.

The day happened to be an auspicious day in the Buddhist calendar for weddings. There were two that day in Kinmen city.

That evening I went to see one newly married couple, an attractive 20-year-old girl from a village completely flattened by shells and a 22-year-old youth from Kinmen city.

The small house was filled with laughing, joking guests. The bride wore a long white satin gown, with white veil, and brought the traditional cups of sweet tea.

"There were all the usual ceremonies today," one of the guests said. "All except firecrackers, that is. At present we are not allowed to explode firecrackers—however the shelling was a substitute."

In the hospitals there was the same determination to take things smiling. One hospital was in the line of regular shelling, and was hit by shells several times. One shell exploded on the roof, dead center on the red cross painted there. Two medics were killed.

The wards for the more seriously wounded are underground, cut into hillside rock. The operating theater is also in a rocky cave.

In the wards were many of the Chinese WACs—young girls who have volunteered to serve on the offshore island. They are smartly uniformed, invariably cheerful, heedless of danger, and ready at all hours to help the nurses, chat with the wounded,

and write letters for them. There are some fifty of these young auxiliaries in Quemoy.

Father Druetto has no difficulty explaining the high morale of soldiers and civilians on Quemoy.

"These men are fighting in defense of principles and freedom. And they know it. These people are willing to suffer in order to retain a way of life which safeguards such things as religious liberty, the family, and free enterprise. They have no doubts as to the evil of communism. They want no part of it."

TAIWAN GOVERNMENT ORDERS SIGNS OF GRIEF ON DEATH OF PONTIFF

TAIPEI, Taiwan — The Taiwan government ordered flags flown at half mast in order to express grief on the death of Pope Pius XII and Requiem Masses for the Holy Father were celebrated in all the churches of Free China.

The annual procession in honor of Our Lady of the Rosary, attended by some 5,000 Catholics, was saddened by the death of Pius XII and reminded of the loss as the procession filed past half-staff flags in Tienchung, in central Taiwan.

Catholics of the Matsu islands received one of the final Apostolic Benedictions of the late Pope. The Benediction had been granted by the Pontiff at the height of the Red China bombardment of the island at the request of Father John J. Dahlheimer, S.J., of Milwaukee, chaplain of the Matsu island.

VIETNAM

YOUNG FRENCH MISSIONER WAGING STRUGGLE TO SAVE INDO-CHINESE WAR VICTIMS FROM DESTITUTION

PHNOM-PENH, Cambodia — A young French missionary priest is waging a successful struggle to provide a decent living for 4,000 Catholics left destitute by the war in Indo-China and the attacks of Communist guerrillas.

Father Rene Madec of the Paris Foreign Mission Society was assigned more than two years ago to be parish priest of the Meak-Krasas district on the shores of Lake Tonle Sap in northwestern Cambodia.

When he arrived there he found that the five villages in which his flock of 4,000 were living had been attacked simultaneously by the Reds. Ten of the villagers had been killed. Churches, schools, houses and workshops had been destroyed.

Families were living in the direst poverty, huddling together in straw huts. All they had to eat was a little rice and a meager supply of dried fish. They had nothing but rags to wear.

Faced with this scene of desolation, the young priest sent out urgent calls for help. His prayers were heard and soon he received enough food to start giving daily rations to the starving people.

Then Father Madec, who reports that his people had lost neither hope nor courage despite their plight, began to plan for a more permanent rehabilitation.

He found that there had been two principal industries in these villages before the war. Fishing was the most important, next was silk.

Fishing boats and equipment, he felt, would be of prime importance in helping the people to resume their normal way of life. Faced with this major need, he turned to friends in France.

Within three months he received enough money to buy and equip ten fishing boats. And with these nearly fifty families were able to earn their own living.

Father Madec's other project did not turn out so well. He borrowed a sizeable sum of money to help finance a number of families to equip small silkworm nurseries and to rent land to raise mulberry trees which provide the basic food for silkworms. Part of the money was used to build two spinning factories.

All went well with Father Madec's silk venture for a few months. Then large imports of silk into Cambodia depressed prices and his two factories were forced to close. This threw thirty people out of work. For a while the silk worm nurseries continued producing, but the low prices forced many to quit. At the same time Father Madec must pay off the money he borrowed to start the silk venture.

Meanwhile, the young missionary is going ahead with his major job—saving souls. The reconstruction of churches and schools is already well advanced. Three churches are nearly finished.

In this work Father Madec paid a small salary to those unemployed who were able to handle a hammer or a saw. Each family offered ten days of free work.

However, Father Madec points out that much still remains to be done. "There is still much misery," he said. "There is no dispensary for these 4,000 Christians and none for the thirty or forty thousand non-Catholic Cambodians who surround them. Let a serious illness come unexpectedly," he added, and those stricken will have little chance of survival.

VIETNAMESE BISHOPS SET UP PRESS-INFORMATION SERVICE, VIETNAMESE CATHOLIC CENTER

SAIGON, Vietnam — The Bishops of Vietnam have announced the creation of a Catholic Center with a Press and Information Service.

The Press and Information Service has been placed under the direction of Father Thanh Lang. The Catholic Center, of which the Press and Information Service is a section, is under the general direction of Bishop Thaddeus Le Huu Tu, expelled Vicar Apostolic of Phat Diem in Red-ruled northern Vietnam.

The center has three sections. The first two sections, Catholic Action and education, were created as independent organizations two years ago. With the foundation of the Press and Information Service, the center itself was set up to coordinate the activities of the three offices.

EXTRAORDINARY MOVEMENT OF CONVERSION IN VIETNAM

OTTAWA, Ont — "An extraordinary movement of conversions is presently taking place in Vietnam. During Easter Week in one particular region 1,600 baptisms took place simultaneously. This required approximately sixty priests for the ceremony. Whole villages as well as whole regions are asking for the sacrament of Baptism."

This information was contained in a letter from Father Louis Roy, C.S.S.R., of South Vietnam, to W.J. Browne, Minister without Portfolio in the Federal Government. Mr. Browne met Father Roy while visiting Vietnam last year.

Father Roy, a Canadian, is vice provincial of the Redemptorists from Canada who are serving in South Vietnam and is stationed at Saigon.

His letter to Mr. Browne continues in part:

"An aged priest alone in his vicarage already comprising 2,000 Christians and who is barely able to fulfill his many duties was telling me 'We hardly dare to speak of religion with the non-Christians. we fear having too many requests for conversions and to be crushed by this large demand.'

"Another aged priest, at one time prisoner of the Communists and who has had a taste of their methods, also alone in his vicarage received last July 1,000 requests for conversions, in August 2,000 and in September 6,000.

"Presently this number has increased to an innumerable amount and this old priest is at a loss as to the course to take to convert some twenty villa-

ges to Catholicism. It would take some 300 churches, humble though they may be, but which could be a meeting place and also a place for prayer. It has come to the point where quite often one must preach before avid crowds in the public places or on the side of hills such as was done during the time of Our Savior. But it is not always possible to assemble in the open air especially during the rainy season or under the scorching sun which would actually be compared to a furnace.

"Another problem is the evident lack of priests and catechists to evangelize the masses. The Archbishop was telling me that if in his diocese he had forty more priests he could convert some one million pagans in the next ten years. It is clear to see that it is not the work that is lacking."

VIETNAMESE BISHOP PRAISES GERMAN HIERARCHY'S EFFORTS FOR HUNGRY AND HOMELESS

BONN, Germany — The renewed appeal of Germany's Bishops for aid for the world's hungry and homeless has given new hope to Asians, a Vietnamese prelate visiting here declared.

Bishop Simon Hoa Nguyen van Hien, Apostolic Vicar of Saigon, said in an interview that the German Bishops' appeal, made at the close of their recent annual meeting, places Catholics in the lead of the international effort to relieve suffering throughout the world.

The Bishop also expressed his thanks to His Eminence Joseph Cardinal Frings, Archbishop of Cologne,

for his donation of a large library of German scholarly works to the new Catholic university in Dalat, Vietnam.

TWO VIETNAMESE GIRLS WHO FLED REDS WILL STUDY IN U.S. TO HELP THEIR COUNTRYMEN

SEATTLE, Washington — "Carry with you the honor of your home, your country, and your God. Remember this, and never do anything to compromise them."

This was the parting advice of a Vietnamese mother to two of her convert daughters as they left their home in Saigon for the United States to prepare themselves for service to their own people.

Maria Teresa (Thi Hoang An), since January of this year a student at Holy Name College in Spokane, Wash., came here to meet her sister, Agatha (An Thi Tuyet), who arrived here recently from Saigon.

Dressed in native costume, the girls attended Mass in St. James cathedral before boarding a plane for Spokane for a brief visit together.

Catholicism came to seven of the nine. An children through Catholic schools in Hanoi where the family formerly lived, the girls said. Their parents, non-Catholics, wished the best in education for their children. They therefore sent their daughters to a school conducted by the Sisters of St. Vincent de Paul, and their sons to study with the Christian Brothers. Books from the schools' libraries formed a good share of the children's reading at home.

"We read the story of the Catholic Church," Maria Teresa said, "and we knew it was the truth."

The An family was forced to leave Hanoi after the Reds took over. The father, a physician, devotedly practicing medicine among the poor, had died of overwork. But a Redemptorist priest arranged for the family to fly to Saigon, leaving a beautiful home and other assets behind them.

Maria Teresa will spend another year at Holy Name College and then will enroll in a U.S. university, still to be chosen, to study animal husbandry. She believes that in this field she can best help the South Vietnamese to improve their condition. Agatha has chosen to work among the blind. She has received a grant from the Blind in Watertown, Mass.

COMMUNISTS TIGHTEN GRIP ON NORTH VIETNAM

SAIGON, Vietnam — The grip of the Communist regime on the people of North Vietnam is becoming more absolute, reports Fides, news agency of Propaganda Fide in Rome.

According to this report Catholic Schools have been closed for months. Religion Courses in Hanoi that were given for men on Wednesdays and for women on Fridays have already been suppressed, and Priests are having more and more difficulty in obtaining permits to travel about in country districts.

A number of priests who were recently summoned by the Communists to the office of Religious Affairs openly protested this interference. This incident was followed by a meeting during which members of the hierarchy and clergy were denounced as "false priests, spies and reactionaries."

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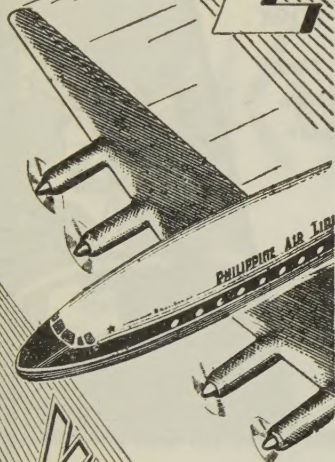
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